

A LOOKING-GLASSE

for all

LORDLY PRELATES.

WHEREIN THEY MAY

Cleerely behold the true divine Originall and laudable
Pedigree, whence they are descended; together with
their holy lives and actions laid open in a double
Parallell, The first, betweene the Divell;
The second, betweene the Jewish High-
Priests, and Lordly Prelates; and by
their double dissimilitude
from Christ, and his
Apostles.

ESAY LI. 1.

*Looke unto the Rocke whence yee are hewen, and to the hole
of the pit whence yee are digged.*

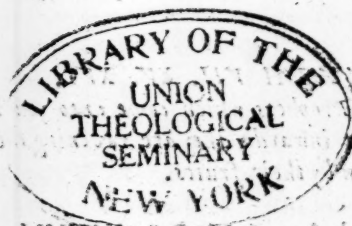
JOHN VIII. XXXIV.

*Yee are of your Father the Divell, and the lusts of your Fa-
ther yee will doe; Hee was a Murtherer from the begin-
ning, and abode not in the truth, because there is no
truth in him.*

MATH VII. XV. XVI.

*Beware of false Prophets which come unto you in Sheeps
cloathing, but inwardly they are ravening Wolves, yee
shall know them by their fruits.*

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OCT 21 1944

To the 189260
PONTIFICIAL LORDLY PRELATES
of England.

Y LORDS,

M Being put by your pieties from my Ministry & function, contrary to the fourth Commandment and Gods sacred Word, To keep my selfe from idlenesse, or worse imployments, I have adventured to draw up and present this *Looking-Glasse*, for a New yeares gift, to your Lordships, not to defame you (God is my witnesse) but to informe, and to reforme you (if possible) by the Parallels therein comprised. If any of the comparisons therein specified, seeme odious, (as commonly most doe) to your holynesse, you must blame your selves, not me, who relate only your actions (and compare them with the divells, the Iewish high Priests, Christs and his Apostles) but was not the author, nor occasion of them, And if you amend them and become new men, the Parallels will soone grow out of date: Neither doe I involve you all *division*, but *conium* in these Parities and disparities: All of you are not alike culpable, But some more, some lesse, and some of you (perchance) altogether innocent: I desire

To the Pontifical Lordly Prelates of England.

therefore every of you, to apply so much of it (and no more) to himselfe as his owne conscience (upon serious examination) shall ascertaine him doth appertaine to him. Sure I am, that the whole concerns you all (as united.) And the greater part, many of you (as divided) God grant you grace to make good use of it. It is the first degree of reformation, to discover your enormities to you; (This is my part, not yours; Loe I have here performed it.) The next degree is, to repent and amend all things amisse; and not to relapse; That is your part (by Gods concurring grace) I trust, you will speedily execute it; If not, As it was no rayling or slander in Christ, to call *Judas* a divell *Iohn 6. 70.* and to tell the Jewes that they were of their Father the Divel *Iohn 8. 44.* So it will be no reviling, or *Scandatum magnatum in me*, to say as much to your Lordships, If your actions prove you such; or to tell you, that you are none of Christs Disciples, Sonnes, or followers, but the divells; None of the Apostles successors, but the Jewish high Priests, really (though not morally) ceased in Christ, of whom they were a Tipe. Consider therefore seriously what is here written, and view your lives and actions in this impartiall Glasse, and the Lord give you both understanding, and reformation in all things amisse, (which now are many) that so you may be Christs and his Apostles followers and Disciples in verity, as you are now onely in pretence, (as is here in brieft discovered, I hope without offence.

Now least your Lordships should take any just exceptions against any thing I haue written: be it known to you, and all men, by these presents, that I am both able & ready to make good every particular Parallel against:

To the Pontificall Lordly Prelates of England.

gainst all gainesayers, by Histories, testimonies, and examples of Lord Prelates, in all ages, which for breuitie sake, I haue omitted; the rather, because your selves, (at leastwise some of your Holinesses) haue experimentally ratified all and euery of them past all contradiction. But yet to stop your monthes, I shall only acquaint your Lordships what some of our Martyrs haue written of Lord Bishops (a). Dr. Barnes, our Learned Martyr, recites. That their was no great Clarke in the Church of God this 400. yeares, but he complained vehemently against the pride and lewde liuing of the Bishops. &c. They say they be the successors of Christ and his Apostles, but I can see them follow none but *Judas*. For they beare the purse and haue all the money. And if they had not so great possessions, I am sure an hundred would speake against them, where now dare not one, for losse of Promotion. As for this Asticle, I will overcome you with the witnesse of all the world: you may well condemne it for heresie, but it is as true, as your *Pasenster*: *Judas* sould our Master but once, and you sell him as often as he cometh in ydout hands. But I would reuere, you could prove me a lyer, and that you followed any of the Apostles, saving *Judas* only. Yea, I would that you were in certaine points as good as *Judas* was, &c. Take it to you and make the best you can of it. Yea hee goeth one straine higher. (b) I doe reckon (saith hee) of our English Lord Prelates your Lordships Predecessors) that you are ten times worse then the great Turke: for hee regardeth no more, but rule and dominion in this world: and you are not therewith content, (and I shall say the same to you my Lords) but you will also rule over mens consciences,

yea

(a) In his
works p.
217.218.

(b) Page
284.198;

yea and oppresse Christ and his holy word, and blasphemie and condemne his word. They call themselves in words, the seruants of seruants; but in very deed, they will be Lord ouer all Lords, and desire to be taken as Lords and King ouer al Kings. These truths he sealed with his blood.

(e) In his
workes
p. 126.

(c) *John Frish* our godly Martyr, writes thus: After that the office of a Bishop was made so honorable & profitable, they that were worst both in learning & living, most labored for it: For they that were vertuous would not intangle themselves with the vaine pride of this world. And in conclusion it came so farre, that whosoever would give most money for it, or best could flatter the Prince (which he knew well all good men to abhor) had the preheminance and got the best Bishopricke: and then instead of Gods word, they published their owne Commandments, and made Lawes to haue all under them, and made men belieue they could not erre, whatsoever they did or said. And euen as in the roomes and steede of Moses, Aaron, Eliazer, Iosua, Calib, & other faithfull folke, came Herode, Annas, Cayphas, Pilate and Iudas, which put Christ to death: So now in steede of Christ, Peter, Paul, James and Iohn, and the faithfull followers of Christ: we haue the Pope, Cardinals, Arch-Bishops, Bishops, and proude Prelates with their Proctors, the malicious Minister of their Master the diuell; which notwithstanding transforme themselves into a likenesse, as though they were the Ministers of righteousnesse, whose end shall be according to their workes. So that the body is cankered long agoe; & now are left but certaine small members which God of his puissant power, hath reserued vncorrupted: and because they

they see that they cannot be cakers as their owne flesh is; for pure anger they burne them, lest if they continued there might seeme some deformity in there owne cankered carcasse, by the comparing of these whole members to their scabbed body. So he.

Mr. William Tyndall, our must deuout Martyr, as he termes, (d) the Pope and Lordly Prelates (Especially those who thrust themselves into, or meddle with temporall Offices and affaires,) Wolves in a Lambes (Sr. Iohn Lambes) skinne: calling themselves in the title of curled Cham *Servus Servorum*; seruants of all seruants, and are yet found, *tyrannus tyrannorum*, of all tyrants the most cruell. So he determines thus of Lord Bishops. (e) Bishops they only can Minister the temporall sword, their Office the preaching of Gods word layd apart, which they (as your Lordships now) will a Christi- neither doe, nor suffer any man to doe; but slay with an man p. the temporall sword (which they have gotten out of the hand of all Princes) them that would. The preaching of Gods word is hatefull & contrary unto them *why? Why it For it is impossible to preach Christ, except thou preach against Antichrist, that is to say, them which B. put with their false doctrine and violence of sword en- force to quench the true doctrine of Christ. And thou canst be ale no disease except thou beginne at the roote, even so canst thou preach against no mischiefe (marke it) **EXCEPT THOU BEGIN AT THE BISHOPS.** Kings they are but shadowes, vaine names and things idle, having nothing to doe in the world, but when our holy Father needeth their help. The Emperor and Kings are nothing now adayes but even hangmen unto the Pope and Bishops, to kill whomsoever they

To the Pontificall Lordly Prelates of England.

they condemne, without any more adoe, as Pilate was unto the Scribes and Pharisees and the high Bishop to hang Christ. What Realme can bee in peace for such turncoilers? Bishops that preach not, or that preach ought save Gods Word, are none of Christs, nor of his anointing; but servants of the Beast, whose marke they beare, whose word they preach, whose Law they maintaine cleane against Gods Law. (f) The Prelates with the rabble and multitude of their ceremonies, have put away preaching; and as ignorance made us servants to ceremonies; so ceremonies are the chiefe cause of ignorance. Thus and much more, Tyndall. Now because I have Paralleld your Lordships and the divell together, least this should seeme harsh, or a great *Scandalum magnatum* to your Honours.

(f) Acts
and Mo-
numents
edi. 1610.
pag. 462.
463.

I shall conclude this my Epistle to your Lordships, with that notable Epistle of *Lucifer Prince of darkenes*, written to your noble Progenitors, by William Swin- derby, or some other Lollard, (as they termed them, and you now call us *Puritans* in the selfesame malicious scornfull manner,) transcribed by our laborious Mr. Iohn Fox, our of the Bishop of Hereford his Register, into his Acts and Monuments in these very words, which suite as pat with your Lordships as if it had been purposely penned for your selues alone.

The



The device or counterfeite of a certaine letter fained under
the name of Lucifer Prince of darkenesse, writing
to the persecuting Prelates of the
Popish Clergie.

Lucifer Prince of darkenesse and profound
heauinesse, Emperor of the high Mysterie The Epi-
of the King of Acharent, Captaine of the sle of Lu-
dungeon Erebus, King of hell, and control- cifer, to
ler of the infernall fire: To all our children of pride, the proud
and companions of our Kingdome, and especially to Prelates
our Princes of the Church of this latter age and time of the Po-
(of which our aduersarie Iesus Christ, according to pes Cler-
the Prophet, saith: I hate the Church or congrega- gie.
tion of the wicked) send greeting, and wish prosperity
to all that obey our commandments, as also to all these
that bee obedient to the Lawes of Satan already enac-
ted, and are diligent obseruers of our behests, and
the precepts of our decree. Know ye that in times past To diffe-
certaine vicars or vicegerents of Christ, following his rence be-
steps in miracles and vertues, living and continuing in twene the
a beggerlie life, conuerted (in a manner) the whole Bishops of
world from the yoke of our tyrannie unto their primitive
doctrine and manner of life: to the great derision and Church &
contempt of our prison house and Kingdome, and also of the late
to the no little prejudice and hurt of our Iurisdiction ser Church
b and

The device or counterfeite of a certaine letter

*Humilitie
edifieth.
Pride de-
stroyeth.*

*Placing of
all mis-
chiefe.
The church
never well
governed
since the
diuells
more than
of the
Church
men.*

and authoritie, not fearing to hurt our fortified power, and to offend the Majestie of our estate. For then receiued we no tribute of the world, neither did the miserable sort of common people, rush at the gates of our deep dungeon as they were wont to doe, with continuall pealing and rapping, but then the easie, pleasant and broadeway, which leadeth to death, lay still without great noise of trampling travellers, neither yet was trod with the feet of miserable men. And when all our Courts were without suters, Hell then began to houle. And thus continuing in great heauinesse and anguish, was robbed and spoiled. Which thing considered, the impatient rage of our stomack could no longer suffer, neither the vglie rechlesse negligence of our great Capitaine generall could any longer indure it. But we, seeking remedie for the time that should come after, haue provided us of a very trim shift: for in stead of these Apostles and other their adherents which draw by the same line of theirs, as well in manners as doctrine, and are odious enemies to vs: we have caused you to be their successors, and put you in their place, which be Prelats of the church in these latter times, by our great might & subtiltie, as Christ hath said of you: They have reigned, but not by me. Once we promised unto him all the Kingdomes of the world; if he would fall downe and worship us: but he would not, saying, My Kingdome is not of this world, and went his way, when the multitude would have made him a temporal King. But to you truly which are fallen from the state of grace and that serve us in the earth, is that my promise fulfilled: and all terrene things by our meanes which we bestowed upon you, are under government. For he hath said of vs

ye

painted under the name of Lucifer.

ye know : The Prince of this world cometh, &c. And hath made us to reigne over all children of vnbeleefe. Therefore our aduersaries before recited, did patiently submit themselves unto the Princes of the world, and did teach that men, should doe so, saying : Be ye subject to every creature for Gods cause, whether it be to the King as most chiefest. And againe : Obey ye them that are made rulers over you, &c. For so their Master commaunded them saying : The Kings of the heathen, have dominion over them, &c. But I thinke it long till we have powred our poyson upon the earth, and therefore fill yourselves full. And now bee ye not vnlike those fathers, but also contrary unto them in your life and conditions, and extoll yourselves above all other men. Neither doe ye give unto God that which belongeth to him, nor yet to Caesar that which is his : but exercise you the power of both the swords, according to our decrees, making yourselues doers in worldly matters, fighting in our quarrell, intangled with singular labours and businesse. And clime ye by little and little from the miserable state of povertie, unto the highest seats of all honours, and the most princely places of dignitie by your devised practises, and false and deceitfull wiles and subtiltie : that is, by hypocrisie, flatterie, lying, perjurie, treasons, deceits, simonie and other greater wickednesse then which our infernall suries may devise. For after that ye have beene by us advanced thither where ye would be, yet that doth not suffice you, but as greedie starvelings more hungrie then ye were before, ye suppress the poore, scratch and rake together all that comes to hand, perverting and turning every thing topsie turvey : so swolne, that ready ye are to burst for pride, Lucifer.

The device or counterfeit of a certaine letter

Dominus. pride, living like Lechers in all corporall delicatenesse,
Santus. and by fraud directing all your doings. You challenge
Sandij- to yourselves names of honour in the earth, calling your
mus. selves lords holie, yea and most holie fathers.

*The lascivious and
whorish
life of the
Ravish
Clergie.*

*The whorish latter
Church of
Rome.*

*Pope Successor not
of Simon
Peter, but
of Simon
Magus.*

Thus, either by violence ye raven, or else by ambition, subtiltie ye pilter away and wrongfully wrest, and by false title possesse those goods which for the sustentation of the poore members of Christ (whom from our first fall we have hated) were bestowed and given, consuming them as ye yourselves list, and wherewith ye cherish and maintaine an innumerable sort of whores, strumpets, and bawds, with whom ye ride pompously like mightie princes, farre otherwise going, then those poore beggerlie Preists of the primitive Church. For I would ye should build yourselves rich and gorgeous palaces: ye farelike princes, eating and drinking the most daintiest meates, and pleasantest wines that many be gotten; yee hoord and heape together an infinite deale of treasure, not like to him that said, Gold & silver have I none; yee serve & fight for us according to your wages. O most acceptable society or fellowship, promised unto us of the Prophet, and of those fathers long agoe reprov'd: whilst that Christ called thee the Synagogue of Satan, and likened thee to the mightie whore which committed fornication with the Kings of the earth, the adulterous spouse of Christ, and of a chaste person made a strumpet. Thou hast left thy first love & hast cleaved unto us, O our beloved Babylon, O our citizens, which from the transmigration of Ierusalem come hither: we love you for your deserts, we rejoyce over you, which contemne the Lawes of *Simon Peter*, and embrace the Lawes of *Simon Magus* our friend, and have them at
your

salmed under the name of Lucifer.

your fingers ends, and exercise the same publickly buying and selling spirituall things in the Church of God, and against the Commandement of God. Ye give benefices and honours by petition, or else for money, for favour, or else for filthie service. And refusing to admit those that bee worthy, to Ecclesiasticall dignity, you call unto the inheritance of Gods sanctuary, bauds, liars, flatterers, your nephewes, and your owne children, and to a childish boy, yee give many prebends, the least whereof yee deny to bestow upon a poore good man: yee esteeme the person of a man and receive gifts, yee regard money and have no regard of soules. Ye have made the house of God a denne of theeves. All abuse, extortion, is more exercised, a hundredth fold in your judgement seats, then with any secular tyrant. Yee make lawes and keepe not the same, and dispence with your dispensations as it pleaseth you; you iustifie the wicked for reward, and take away the just mans desert from him. And briefly, yee perpetrate or commit all kinde of mischief, even as it is our will yee should. And yee take much paines for lucre sake in our service, and especially to destroy the Christian faith. For now the lay people are almost in doubt what they may beleeve, because if ye preach any thing to them at sometimes (although it be but seldome seene, and that negligently enough, even as we would haue it) yet notwithstanding they beleeve you not, because they see manifestly that ye doe cleane contrarie to that ye say. Wherevpon the common people doing as ye doe, which have the goverment of them, and should be an example unto them of well doing: now many, of them leaning to your rules, deerunne headlong into a whole sea of vices: and so continually

wicked & unworthie Ministers admitted in the Popes Church, unworthy bestowing of benefices.

Extorsion. Perverting of Iustice.

Acception of person. Bribery.

Love of lucre.

Destruction of true faith.

The life of Papists contrary to their teaching.

The device or conserfeit of a certaine letter

*The Pope
increaseth
hell.*

Antichrist

*The Pope
a fained
procurer
of peace
between
princes.*

usually a very great multitude flocketh at the strong & well fenced gates of our dungeon. And doubtlesse, ye send us so many day by day of euery sort and kind of people, that we should not be able to entertaine them, but that our insatiable (Choas with her thousand raue-ning jawes is sufficient to deuour an infinit number of soules. And thus the soueraigntie of our empire, by you hath beene reformed, and our intollerable losse restored. Wherefore, most specially we commend you, & giue you most heartie thanks; exhorting all you, that in any wise ye perseuere and continue, as hitherto ye haue done: neither that you slacke henceforth your enterprife. For why? by your helps we purpose to bring the whole world againe under our power and domination. Over and besides this, we commit unto you no small authoritie, to supplie our places in the betraying of your brethren; and we make and ordaine you our vicars, and the Ministers of Antichrist our son, now hard at hand, for whom ye have made a very trim way and passage. Furthermore, we counsell you which occupie the higest roomes of all other, that you worke subtiltie, and that ye (fainedly) procure peace between the princes of the world, and that ye cherish and procure secret causes of discord. And like as craftilie ye have destroyed and subuerted the Roman Empire: so suffer ye no kingdome to be ouermuch enlarged or enriched by tranquillitie and peace; lest perhaps in so great tranquillitie (al desire of peace set aside) they dispose themselves to view and consider your most wicked works, suppressing on euery side your estate: and from your treasures take away such substance, as we haue caused to be reserued and kept in your hands, vntill the coming

fained under the name of Lucifer.

ming of our wel beloued son Antichrist. We would ye should doe our commendations to our intirely beloued daughters, pride, deceit, wrath, auarice, bellicheene, and lecherie, and to all other my daughters; and especiallie ho ladie Simonie, which hath made you men, and enriched you, and hath giuen you sucke with her owne breasts, and weaned you, and therefore in no wise see that ye call her siane. And be ye loftie and proud, because that the most high dignitie of your estate doth require such magnificence. And also be ye couetous, for whatsoeuer ye get and gather into your fardell, it is for St. Peter, for the peace of the Church, and for the defence of your patrimonie and the Crucifix: & therefore ye may lawfully doe it. Ye may promote your Cardinals to the higest seat of dignities, without any let in all the world, in stopping the mouth of our aduersarie Iesus Christ, and alleaging againe, that he preferred his kins folks (being but of poore and base degree) vnto the Apostleship; but doe not you so, but rather call, as ye doe, those that live in arrogancie, in haughtinesse of mind, and filthie lecherie, unto the state of wealthie riches and pride; and those rewards and promotions, which the followers of Christ forsook, do ye distribute unto your friends. Therefore as ye shall have better understanding, prepare ye vices, clocked under the similitude of vertues. Alleage for yourselues the glosses of the holie Scripture, and wrest them directly for to sette for your purpose. And if any man preach or teach otherwise then ye will, oppresse ye them violently. With the sentence of excommunication, and by your censures heaped one upon another, by the consent of your brethren, let him be condemned as an heretike, and let him

*Simonie
the Popes
nurse*

*Promoting
of proud
and rich
Cardinals*

*Cloaked ha-
lineffe.*

*wresting
of Scrip-
ture.*

him

The deuise or counterfeite of a certaine letter

*Tyranny
and cruel-
ty by the
Pope.*

him be kept in most strait prison, and there tormented till he die, for a terrible example to all such as confesse Christ. And setting all fauour apart, cast him out of your temple, lest peradventure the ingrafted word may save your soules, which word I abhorre as I do the soules of other faithfull men. And do your indeuour, that ye may deserue to haue the place which we have prepared for you, under the most wicked foundation of our dwelling place. Farre ye well with such felicitie as we desire and intend finally to reward and recompence you with.

Given at the center of the earth, in that darke place, where all the rablement of diuels were present, specially for this purpose called unto our most dolorous Consistorie, under the the Character of our terrible seale, for the confirmation of the premisses.

*Ex Regi-
stro Here-
ford.*

Ex Registro Herefordensi ad verbum.

This letter of *Lucifer* to your Lordly Predecessors, then, will I trust, excuse my Epistle and *Parallels* here dedicated to your *Lordships*, now; both from the unjust imputation of calumnie, slander, or reviling. And so leaving your *Lordships* to View and reueiw your selves in this new *Looking-Glasse* made purposedly for your sweet holy faces, I take my leave of you (as I trust you will now doe of all your Lordlinesse, worldlinesse, pride, and other vices, here discovered) till you have exactly trimmed yourselves thereby, to make yourselves more amiable both to God and man, then now you are.

*A notable Jesuiticall Policy of some Lord-
ly Prelates, worthy consideration.*

Some great domineering Lord Prelates to advance their own power, and draw all men to their party, have of late endeavoured to ingrosse into their hands, the disposall of most Ecclesiasticall dignities (as Bishopricks, Deanneres, Prebendaries, Headships in the Vniuersities, presentations to most great Benefices, and the like) and of many temporall preferments; together with the Custody of his Majesties Treasury. By this policy: First, they keepe all men from preferment (how deserving, learned and pious soever) but those of their owne faction and creatures. Secondly, they make their owne party very great and strong in all Courts of Iustice, and places of the Realm, so as none dare oppose them in the least measure, no nor in cases which highly concerne both God, the King, Religion, and the whole Realme. Thirdly, they are more feared and crowched to then the King himselfe, or all his Nobles. Fourthly, they would win all men to their own opinions, humours and superstitions; out of hopes of preferment, which else they have no way to attaine. Fifthly, they have many Clergie men so wholly at their command, that they will write, preach, practice, defend, any errours, false Doctrines, Innovations, Superstitions or popish Ceremonies, their Lordships shall command or desire them, to obtaine their favours and advancement. Sixtly, by this meanes they gaine scouts and spies in every corner of the Kingdome, in Court, City, Countrey, and in most Noble-mens, and Gentlemens families; (whose Chaplaines are now for the most part, nought else but these great Prelates agents and Intelligencers;) so that nothing can be done or spoken against them, or intended for their prejudice, but they have present information of it. Seventhly, by this policy, they keep all men under their girdles, crush all that dare oppose them, stop the current of Iustice; bolster

out all their popish agents and opposing officers, set up Popery againe without much noyse or opposition, oppresse his Majesties good Subjects, extirpate piety and Religion, rob his Majesty, his Nobles and officers of ther Authority, Priviledges and power to preferre well-deserving men, (and so by consequence, deprive them of much honour, service, respect, observance and thankfulness for benefits to be received;) advance their owne Episcopall power, jurisdiction, Cours, beyond all moderation and bounds, and in a manner do and say what they list without opposition or controule. This Iesuiticall stratagem of theirs (prescribed by *Conc'* in his Politiques, as one of the chiefe meanes to undermine Religion, and all protestant States and Churches,) is worthy his Majesties and his Nobles most serious consideration, and prevention in due time; for feare it inflave them and the whole Kingdome to the Pope and Prelates, before they are aware of it.

Great Reverend Lord Prelates are like to that we call a *Sir Reverence*; the more they stirre and are stirred, the worse, the more they stinke. They are like *David's mountaines*, Ps. 144. 5. If men doe but touch them and their vices, they will smoke, yea storme and rage like the troubled Sea when it cannot rest, whose waters cast up mire and dirt, Isay. 56. 20. Hence they labour to suppress, seafe and call in all good Bookes, (yeathe *Pallgraves* New-printed *Declaration* in affront to his Highnesse and his Churches, because it censures some of their idle Ceremonies and Arminian Doctrines, though tacitly and moderately by way of Apologie;) our Saviour himselfe gives us the true reason, Why: John 3. 20. *For every one that doth evill hateth the light, neither commeth to the light, lest his deeds should be discovered and reprooved;* as their Lordships now are pretty well, if not to their amendment, yet doubtelesse to their shame.

Gentle Reader, ere thou read this Treatise be pleased
with thy penne to correct these Presse-errors.

Page 2. line 2. read *Parallels*: p. 3. l. 17. for *fable*, r. *unstable* l. 6. p. 4. downe;
r. *drawne* l. 9. be *sure*: l. 19. but *wee*kes. p. 8. l. 3. *mak's*. p. 10. l. 7. and *not*; r. *as*
not. p. 12. l. 11. *traducing*: l. 30. that, r. *their*. p. 14. l. 22. *Fathers*: p. 15. l. 24. *them*,
r. *their* p. 16. l. 3. *habemus*: p. 17. l. 8. *publisth*: p. 18. l. 25. a *practise*: p. 19. l. 5. *Bayli*.
l. 7. *urge this* l. 25. *auscient* l. 29. *Cvanizius* l. *Tefium*, *Avenimus* l. 31. *Hypocrites* p.
21. l. 9. *heart*. p. 22. l. 17. *bruize*, r. *bring*. p. 23. l. 3. *Bacchanals* l. 12. *Rainford* p. 24. l.
13. Ed. 6. p. 25. l. 3. *vanfant*: *Banger* l. 5. his: r. *ber*. p. 26. l. 7. *fends*. r. *feudes*. p. 29.
l. 25. *Newman*. r. *Nucoman*: p. 30. l. 25. *ods*. p. 33. l. 37. *Altars*. p. 34. l. 13. *ceast*. p.
37. l. 30. *have*. p. 39. l. 28. *Postis* p. 40. l. 15. *Brumpes*. p. 41. l. 1. *haunt*, r. *saunt* l. 12.
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l. 8. *committing*. p. 47. l. 3. *power*. r. *Bower*. p. 48. l. 15. *their expunging*. p. 51. l. 27.
presenis, *cate*, r. *persecute*, *rate* p. 52. l. 2. *drinke*. r. *drunken*. p. 55. l. 28. *memorable*. p.
56. l. 25. *this for any answer of biap*. 59. l. 16. *Cant*. r. *Court*. p. 62. l. 13. *Kings*. r. *Kin*.
dred l. 23. *condemne* p. 63. l. 8. *Thou*. r. *then*: p. 64. l. 2. r. *upon one Crosse*, but *the Bi*.
shops mayle him againe unto. p. 66. l. 13. *Archbishops* l. 19. to be, p. 67. l. 11. *bedde* l.
22. *grace*: r. *yeare*. p. 83. l. 6. *obedient*, *apparans* l. 13. *Types*. r. *texts* l. 27. *friends*,
r. *feindes* p. 80. l. 9. *blot out*, *the* l. 30. *early*, r. *rarely* p. 87. l. 10. *deaths*. p. 79. l. 22. *no*
doubt p. 80. l. 8. *enrich* l. 28. *pampe* p. 89. l. 26. r. *walke directly* p. 97. l. 5. *for*. r. *fore*.
p. 91. l. 23. &c. *and* p. 96. l. 10. *money*. r. *many* l. 12. *illegall* l. 15. *wofull* l. 19. *which*
of. r. *whether* p. 97. l. 20. *Occupie*. 98. l. 10. *thus*. r. *there* l. 11. *biwelms* l. 9. *blot*
out are l. 13. *humble*, r. *remble* p. 100. l. 14. or r. 2. 101. l. 18. *beats*. r. *brats* p. 102.
1. his, r. *this* p. 103. l. 5. *instead*. r. *infested* l. 13. *been*. r. *beire* l. 22. l. *be each*.

In the Margine.

P. 9. l. 5. r. 414 p. 82. l. 3. 9. *sublimiori*, column 2. p. 97. l. 24. p. 14. *this is*
omitted.

Genle Reader, ere thou read this Tattle of pleases
With thy penne to correct their faults and errors

...the first of these is the ...
...the second is the ...
...the third is the ...
...the fourth is the ...
...the fifth is the ...
...the sixth is the ...
...the seventh is the ...
...the eighth is the ...
...the ninth is the ...
...the tenth is the ...
...the eleventh is the ...
...the twelfth is the ...
...the thirteenth is the ...
...the fourteenth is the ...
...the fifteenth is the ...
...the sixteenth is the ...
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...the eighteenth is the ...
...the nineteenth is the ...
...the twentieth is the ...
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...the thirty-third is the ...
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...the fortieth is the ...
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...the forty-second is the ...
...the forty-third is the ...
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...the forty-fifth is the ...
...the forty-sixth is the ...
...the forty-seventh is the ...
...the forty-eighth is the ...
...the forty-ninth is the ...
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...the fifty-second is the ...
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...the fifty-fifth is the ...
...the fifty-sixth is the ...
...the fifty-seventh is the ...
...the fifty-eighth is the ...
...the fifty-ninth is the ...
...the sixtieth is the ...
...the sixty-first is the ...
...the sixty-second is the ...
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...the sixty-fifth is the ...
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...the eighty-ninth is the ...
...the ninetieth is the ...
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...the ninety-fifth is the ...
...the ninety-sixth is the ...
...the ninety-seventh is the ...
...the ninety-eighth is the ...
...the ninety-ninth is the ...
...the hundredth is the ...

...the hundredth is the ...
...the hundred-first is the ...
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...the hundred-eighth is the ...
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...the hundredth is the ...

A LOOKING-GLASSE

For all

LORDLY PRELATES,

THERE is nothing now more rife in the
mouthes of many great domineering Lordly Pre-
lates, then, that their Lordly Episcopall Juris-
diction, Pompe and Sovereignty, is of divine In-
stitution, and that their Sacred Lordships, are undoubted,
Sonnes, Successors, heires of Christ, and his Apostles Which
men might well enough believe, did not their lives and
actions most apparantly contradict these their ambici-
ous windy words; But if men may judge of a Tree by
the fruits, (as our Saviour concludes they may, *Math.*
7. 16.) or of mens true Fathers, and Pedigrees by their
works (as hee also resolves *Iohn. 8. 44.*) I hope these ar-
rogant lofty Prelates, will not bee offended with me, if
I make it apparant to them (and others) by their fruites
and workes, that they are so faire from being the Sons
or Successors of Christ and his Apostles, or of divine
Institution, that, they are of their Father the Divell (for
his workes and Inss they doe) the successors from the Iew-
ish high Priests, who crucified our Saviour, Persecuted,
silenced, imprisoned, excommunicated his Apostles,
And so, of Diabollicall ordination; not Divine.

A

This

(e) Wil- This I shall plainly and briefly demonstrate, in
 liam Bi- two distinct Paralllers. The first, betweene the Divell
 shop of and Lordly Prelates. The second, betweene the Iewish
 Rochester high Priests and them.

his first
 Sermon
 before K.

James at
 Hampton
 Court

Sept. 21.
 1606.

B. Down-
 ham his
 consecra-
 tion Ser-
 mon and

the defēce
 thereof:

with B.

Bancrofts
 Sermon

& others.

B. Moun-
 tague in

his Ap-
 peale to

Cesar: B.

White in

Braboun-
 ces Cen-
 sure,

*The 1. Parallel betweene the Divell and
 Lordly Prelates.*

1. First, the *Divell* (for his condition and quality) *is an Apostate Angell, who kept not his first estate and man-
 ſon, and abode not in the truth. Iude 6. Iohn. 8. 44.* Such
 are all Lordly Prelates and Bishops, both by their own
 exposition of *Rev. 2. 1. 5. 6.* (1) Where they interpret,
 the *Apostate Angell of the Church of Ephesus, to bee the
 Lord-Bishop of that Church* alledging this Text as the
 principall Scripture, to prove their *Hierarchie of Divine
 Institution,*) and by common experience: For as Lord
 Bishops are fallen from the pietie, holinesse, humility,
 poverty, zeale, meekenesse, laboriousnesse, heavenly
 mindednesse, charity, and equallity with other Mini-
 sters, that was in the true Christian Bishops of the
 Primitive Church and now openly avow the Popish
 and Arminian Doctrine of *The Total and Finall
 Apostacy of the Saints from grace.* So most of them
 being made Lord Bishops, (to prove this doctrine
 of *Apostacy* true by their practise) fall away from the
 pietie, zeale, holinesse, meekenesse, diligence, frequen-
 cy in preaching, and most other vertues which they
 had or used in verity or pretence, before they were made
 Bishops (in case they had any vertue or goodnesse in
 them before, of which too many of them were never
 guiltie,) and become farre worse Christians, farre greater

A Looking-Glasse for all Lordly Bishops.

ter Persecutors and enemies to God, his truth, his people, and more unholy, covetous, lasie, vicious in their lives then ever they were before; as all histories and experience manifest, beyond all contradiction.

And how many of our present Lord Prelates are turned open Apostates from the established doctrine and discipline of this Church of England to Poperie, Arminianisme and Romish superstition, and all the zeale, the honesty, the piety and goodnesse they had or seemed onely to have before they were Lord Bishops, I leave to every mans experience to determine, some of the best of them being so strangely warped of late, that it made a great Popish learned Lord confesse openly at the Table this last summer, *That if ever hee altered his Religion, hee would turne Puritan, for Puritans (saith hee) are constant to their owne Religion and Tenets, but the Bishops so fable and wavering with the times, that wee know not where to have them,* such Apostate Angels are us & Platina devit

Secondly, the Divell is an uncleane spirit, void of holinesse, full of all filthinesse and impiety, and is hardly cast out of those he once possesseth, Math. 10. 1. 6. 12. 43. Marke 1. 23, 26, 27. c. 9. 2. 8. c. 7. 25. Luke 4. 33. 36. c. 6. 18. catalogue Acts 8. 7. Such are most Lordly Prelates in all respects, of B-wirnesse their (b) nucleane, profane, voluptuous, impious, shops: godlesse lives and actions in all ages. Of which all histories stincke and surlet; to omit the present filthinesse of England of many of them: And how hard they are to be cast out where once they get but footing, our owne histories and raries by instant experience too well demonstrate. Bale Cen-

Thirdly, the Divell is a dumbe and deafe spirit, making some men dumbe, yet never any Preachers that I read of, 4. 10. 13. tur. Mag.

4 *A Looking-Glasse for all Lordly Prelates.*

except Prelates or those that would be such) *dumb*, that they cannot speake, and others *deaf* that they cannot heare, till Christ dispossessed them of these *Devells*, Marke 9. 17 25. Luke 11. 14. Such are Lordly Prelates for the most part; they are not only *dumb* themselves, very seldome or never preaching in their Diocesse, or opening their mouthes in the Pulpit to teach the people, whom they offer bite and teare with their *teeths*, then instruct with their *tongues*. And also *deaf*, in turning the *deaf* *ear* to the cries, petitions and lamentable complaints of those many godly faithfull painfull Ministers and people now most injuriously oppressed, persecuted, silenced imprisoned vexed ruined, and deprived by them, both of the food of their soules & bodies: (such inexorable mercilesse *deaf Devils* are they, to these, and all good motions else. But likewise by their ill examples, make divers other preaching Ministers *dumb* and *mute*, and by their illegall suspensions inhibitions Injunctions or Excommunications, close up the mouthes, and muzzle up the tongues of sundry other the most powerfull, frequent constant preachers whom their examples cannot silence, (as late woefull experience every where manifests, Especially in *Norwich* Diocesse) By meanes whereof; as also by suppressing most weeke-day Lectures, with all afternone Sermons on the Lords Day in most Countries, and prohibiting people that have no preaching at home, to goe out of their Parishes to heare Gods word abroad, they make thousands every where so *deaf*, that they cannot heare the sweete voyce of the Gospell preached though they desire it. Such *dumb yea deaf Devils* are many Lord Prelates now become, whom Christ himselfe.

A Looking-Glasse for all Lordly Prelates.

selfe (no doubt) & that by miracle will shortly cast out that
so our dumbe silenced Ministers, may once more speake,
and our deafe people heare his sacred word, to the un-
speacable comfort and salvation of their soules.

Fourthly, The devill is an evill spirit, who doth nothing
else but vex, torment, teare, torture and disquiet men, of
purpose, to destroy them *Matt. 15. 22. Mark. 9. 18, 20, 22.*
Luke. 6. 18. And have not domineering Lord Prelates
beene like the Divell, in this respect, in all ages hereto-
fore, (as the *Acts and Monuments of our Martyrs*, col-
lected by *Master Fox*, sufficiently demonstrate? Yea,
What else doe many of them at this day,
(but like so many tormenting Divells) vex, torment,
teare, torture, pill, pole, Purlevant, toss up and
downe from Court to Court, prison to prison and
disquiet all kindes of people, Especially godly Mi-
nisters and Christians (whom they brand with the
name of *Puritans*) with their daily Citations, Excom-
munications, Suspensions, Purlevants, Apparitors,
Chancellors, Officials, Visitors, Archdeacons, Visita-
tion-Oathes, Articles, Injunctions, new minted Cere-
monies, Innovations, Slaunders, false accusations, fines,
Sequestrations, Censures, Exactions, Procurations, Ex-
torted, fees &c. Of purpose to fleece, Flay, and destroy
them? So like are they in this particular also, to their
Father the diuell.

Fifthly, The diuell casteth some of Gods Saints, and
Ministers oftentimes into Prison. *Rev. 2. 10.* Yea, into the
fire sometimes, and sometimes into the water, to destroy
them, *Mark. 9. 22.* The Lordly Prelates have done the
like in all ages, Witnesse the *French and English Acts*
and *Monuments*: of *Martyrs*, Which record, how many

4 *A Looking-Glasse for all Lordly Prelates.*

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and *Monuments*: of *Martyrs*, Which record, how many

of Gods Saints and Ministers they have imprisoned, *cast into the fire & water burned, drowned*; This they still proceede to doe in forraigne partes; And though they neither burne nor downe them, as yet, here at home, (not so much for want of will, as Law to doe it) Yet like so many Furies, they now daily silence, excommunicate, deprive, pursivant, imprison, fine, bannish, and ruine them, as much as in any age whatsoever, And if they cannot burne them at a Stake, they will sure to crop of their eares, & shed their blood on some Pillary, and then mure them up in a Prison all their dayes, A lingering lasting tyranny, farre worse then present *Mazardome*.

Yea in this particular instance they farre outstrip the very Divell himselfe; in two things: For where as, *hee cast but some only of Gods Saints and Ministers into prison and that, but for ten dayes, Revel. 2. 10.* They commonly cast not some, but many of them into prison, and that not onely for ten dayes, weekes, nay months, and yeares, and oftentimes during life: And whereas *Paul* though imprisoned under that most bloody Divell and Tirant *Nero* in Pagan Rome, had so much liberty, *as to dwell two yeares space together in his owne hired house, and to receive all that came in unto him: Preaching the Kingdom of God, and teaching those things which concerne the Lord Iesus Christ with all confidence NO MAN FORBIDDING them, AB. 28. 30. 31.* Neither the Divell, nor *Nero* shutting him up close prisoner: Yet these Lord Prelates to shew themselves more cruelly barbarous and Tyrannicall then either the Divell or *Nero*, have anciently, and yet daily doe shut up divers of Gods Ministers and people close prisoners, restraining all free

A Looking-Glasse for all Lordly Prelates.

free access of friends, or company to them, and so far from permitting or not prohibiting them to preach in prison, that they inhibit and forbid them to preach even when they are at large, such is their fatherly pitty, pittie, love, and charity, *their very tender mercies* (just like the devils) being *naught else but cruelties.* Pro. 12. 10.

Sixthly. *The divell is an exceeding feirce and furious spirit, who desires to have nothing to doe with Christ, whose sacred presence torments him before his time* Math. 8. 28. 29. *And when he leaveth his house for a time, and then returnes and findeth it swept and garnished, he taketh with him 7. other spirits more wicked then himselfe, and they enter in and dwell there, and so the last estate of that man, in whom they reside, is worse then the first.* Math. 12. 23. 24. 25. Luke 11. 24, 25. So most Lord Prelates are exceeding fiery, fierce, and furious spirits, who will not be crossed or affronted in any thing be it never so impious or vnjust. Noe Kinges, Lords, Nobles, being so violent, vnreasonable, outrageous malepart, feirce, cholericke peremptorie, or furious in their designs, or pursuie of their ends as they; moreover they desire to have little or nothing to doe with Iesus Christ, or his sacred Ordinances which the sincere and diligent reading, preaching discoursing and meditation of his word, the due administration of his *sacraments*, the *strict sanctification* of his *sacred Sabbath* (which they count an heavy Iewish yoke of bondage &c.) the *visitation* of his *felix, imprisoned, or disconsolate afflicted members* &c. (a thing from which they are so farre themselves, that they make it a *peccatum* in others, to visit godly prisoners.) These petty triuiall things and Christian duties are belowe their

See Bishop Whites Treatise of the Sabbath: 7. 266. Poocklington, Heylyn, &c. others. Math. 23. 26. 42. Lam. 1. 87.

A Looking-Glasse for all Lordly Prelates.

(e) See B.
Latimers
Sermon
of the
Plough.

their Pompe & State, it becometh not their Lordships to
neare to stoop so lowe as our Saviours (f) Plough-tayle, or
to enter into a poore cottage or Prison to visite a poore
meane Christian.

These things they put off to the meanest Curates,
as overmeane for their Lips; who scorne to busie them-
selves with lesser maters, then managing the greatest
State Offices and affaires, wayting at kings owne el-
bowes, following the heeles of their Courts to gett
more preferments; Lording it over their whole Dio-
cesse yea over whole Kingdomes at their pleasures, and
that over Lords and knights if not Kings themselves
aswell as Ministers, and the meanest Curates; sitting as
Iudges not only in their Consistories, visitations, and
High commission Courts, but at Assizes, Sessions, Yea
in Star chamber, and Exchequer-chamber to, (g) Making
of new Canons, Iniunctions, Oathes, Articles, and Printing,
enforcing them on the subjects with all violence, in their
owne names alone, like absolute Monarkes, Popes, and
Parliaments: These, and such like, are the things that
Lord Prelates busie themselves with all, and in advan-
cing their Iurisdicions, Revenues, Wealth, Pompe,
State; But they will have nothing or very little at all to
doe with Christ, whose sacred presence (Either by the
powerfull preaching of his word, the Purity of his Or-
dinances, the reprehension of their sinnes, the approach or
meditation of the day of death or Iudgment, or by the
growth or progresse of his true spiritual Kingdome un-
der their noses,) is so irksome to them, that it torments
them before the time, & make them frett, fume, rage, vex,
chafe, and play about them like madd men, as appeares
by the Booke of Martirs, yea, by present experience with

our

(g) See
Bishop
Wrens B.
Mounta-
gues B.
Laudes.
Bishop
Perces
Oathes &
Printed
visitation
Articles.

out further evidence. And if at any time after they are made Bishops, they leave their former habitations, and repaire to their Diocesse, or bee translated from one See to another; they commonly take with them *seaven other spirits as bad, or more wicked themselves*, (to wit, * *Archdeacons, Chauncellers, Registers, Appariters, household Chaplaines, Secretaries, and private Informers against good men*) who reside either neere or with them in their Diocesse; which are so vexed, pilled, polled, spoyled, corrupted, by these *Horseleaches, and Caterpillars*, that the *last estate* of them, when they leave them, is commonly farre worse then the *first*, when they repaired thither; yea their Bishopricks too, are usually so pared by the sale of woods, renewing of leases, granting of offices, Reversions, and such other usuall devices of these *Ghostly Fathers*, before their deathes and translations, that they leave them commonly in farre worse estate then they so und them; So like are they to the divell, to make all things worse and worse they meddle with; The reasor (I take it) of our usuall English Proverbe, when any Milke or Broth on the fire is burnt, and thereby marred; *that the Bishop hath been in the Pot*; Because they commonly marre all things where they come, as the divell doth.

*See Fox
Acts and
Monu-
ments p.

114.

Seavently, *The divell takes men captive at his will, and few that are taken by him recover themselves* (but with great difficulty) *out of his snares*, 2 Tim. 2. 26. So domineering, tyrannizing, Prelates, imprison, pursivant, and take men captive at their pleasures, against all Iustice, equity, piety, pitty, Lawes of God and man, against *Magna Charta, the Petition of Right*, and all other *Acts of Parliament for the Subjects liberties*. Take but

B

one

one fresh instance; for an example, instead of hundreds more: on the 26. of this instant *January*, one *Knight*, a *Glasse-man* in *London*, for repeating a *Sermon* in *Norfolke*, was conuented before the *Archbishop* and other *High-Commissioners* at *Lambeth*, and tendred an *Ex Officio* oath (not warranted by any *Law* of *God* or *man*, and in direct termes for ever exploded, and not warrantable by the *Lawes* and *Statutes* of this *Realme* in the late *Petition of Rights* 3. *Caroli* :) hee thereupon answered, that he was not fully satisfied in conscience of the lawfulnessse of that oath, and therefore humbly desired his Grace, that he might be satisfied, first, in point of conscience erre he tooke it. The *Archbishop* hereunto replied like a learned *Prelate*: You shall bee satisfied I warrant you, take him *Taylor* to the *Fleet*, where he now is: Alas, is this the learned satisfaction, the argumentation, and sole *Logicke* of our *Prelates*, to quiet mens consciences, and remove their doubts. Take him *Taylor*, away with him *Purser* to the *Fleet*, and that against the expresse *Petition of Rights*, which enacts, that no man hereafter shall be compelled to take *SUCH AN OATH*, or be confined or molested, or disquieted concerning the same, or for refusal thereof? Was ever such language heard out of our *Saviours* or his *Apostles* mouthes? Take him *Taylor*, to *Prison* with him, &c. or did they ever give such satisfaction to mens conscience as this? No verily; This onely is the diuels language, law and spirituall satisfaction, who takes men captive at his will; as these *Lord Prelates* now daily doe, by his example. And as those who are taken captive by the diuell, can hardly recover themselves out of his snares againe: So those who are thus unjustly imprisoned and apprehended by them, can hardly recover them.

themselues out of their snares; Such tenacious diuells are they.

Eightly, *The Diuell goeth about like a roaring Lion seeking whom he may deuoure.* 1 Pet. 5. 9. Iob. 1. 7. c. 2. 2. So doe Lordly Prelates, their Officialls, Commissioners, Purservants, and Apparitors, especially when they ride about to visit, pill and poll their diocesse; only this is the difference, that the *Diuell goeth and they ride*, and coach it about in state.

Ninthly, *The diuell layes snares and trappes to entangle and catch men*, 2 Tim. 2. 26. Rev. 2. 23. So doe Lord Bishops lay baites, snares, and spies in every corner, especially to intrap and catch, betray or informe against godly Ministers & Professors of Religion, with all other sorts of men of whom they may gaine mony or advantage to themselves, or Officers.

10. *The diuell is, and hath been a murderor of mens soules and bodies, from the beginning till this present*, Iohn 8. 44. Such have Lord Prelates beene in all ages from their very beginning to this instant, as all histories, our *Bookes of Martyrs* and present experience manifest.

11. *The diuell is a liar, yea the Father of lyes, and there is no truth in him, yea when he speaketh a lye, he speaketh of his owne* Iohn. 8. 44. Such are all Lordly Prelates, in raising up a false enormous, schandals, tales, reports, accusations, and forged calumnies, of all good Ministers and people, in broaching false Doctrines, Errors, Heresies, and forging many fabulous stories, false glosses, miracles, tales, and spurious Antiquities, to support their tottering Hierarchies and vsurped Episcopall Iurisdicions; in being trecherous yea perfidious in all their

wordes and actions both towards God and men, Especially to their Princes, and those who have most relied on them; as all the Italian, German, and English Stories, Writers of the lives of Popes and Prelates, and Mr. *Tindals praeface of Popish Prelates*, testify at large, and present experience much complaines of, there being no such grosse Hypocrites, Machiavils, Equivocators & perfidious faithlesse persons breathing, as some Prelates shewe themselves; and that aswell in Divine as temporall affaires and transactions.

12. *The divell is an accuser, (a false Ruducing calumniator of the Brethren,) & true Saints of God Reb. 12. 10.* whence, *false accusers*, are stiled *divells*, in the Originall Greeke. 2. *Tim. 3. 3.* Such have malicious Lordly Prelates been in all ages; and never more then (h) now; accusing all godly, faithfull Christians, Preachers and Ministers of the Gospell (whom they and the Papists now terme Puritains) to Kinges and greate Officers of State, of seditions, rebellion, disobedience, disloyalty, treason, schisme, inconformity, conspiracy, unlawfull conventicles and assemblies, false dangerous Doctrines, puritanisme, and the like; only for their godly, holy, just, and blame lesse liues, their powerfull, Zealous, frequent, preaching, praying, the discovering of, or decaying against their idlenesses, lordlynesses, luxury, persecutions, tyranny, covetousenes, secularity, Superstitious Popish Doctrines, Innovations, and intollerable enroachments both upon his Majesties Ecclesiasticall Prerogatives, and the Peoples liberties, consciences, and estates. All this their owne and that sworne creatures daily seditious Court Sermons, and Treatises, evidence past all denyall.

(h) See
Bishop
Whites
Treatise
of the
Sabbath,
Epistle
Dedica-
tory.

13. *The Diuill envied and maligned holy Iob, stripped him of his Children, Cattle, Servants, estate, health, and all earthly comforts; tormented him with botches and blaines from top to toe, and persecuted him with the most extremity of his malice and power; Only because he was a iust man that feared God, Neither was there any like him for goodnes in all the earth. Iob. 1. & 2. & 3.* Thus likewise have done, and yet doe the Lordly Prelates serve many of the eminentest, best, yea most godly faithfull Ministers and Christians, whose families and estates they have vtterly ruined, depriving them of their Benefices, freeholds, lectures, Ministry, lawfull callings (contrary to the fourth Comaundment) stripping them quite naked of al their estates by Fines, or costly Suites, and then casting them into a nasty Prison, there to rot and perish, or banishing them the Land, and troubling all such godly Christians who out of piety or charity dare contribute any thinge to there releife, witnesse the Mayer, Tounclerke and Aldermen of Gloster, not long since conuented by the now Arch-Bishop of Canterbury, as most notorious offenders before his Majesty and the high Commission to, only for granting an annuity to their ancient Preacher Mr. *Workeman*, which they were inioyned by his Lord-ships Grace to Cancell. Such cruell, mercellesse, barbarous, inhumane diuells are they degenerated into, as to make charity and mercy itselke to godly Ministers, a grievous crime.

14. *The diuill is full of venome, poison, rankor, wiles, devices, craft, and subtelty, to mischeife and destroy men, seeking and taking all advantages to hurt them. 2. Cor. 2. 11. Ephes. 6. 11. Whence he is called a Serpent, and an alde Serpent. Isay 27. 1. Cor. 11. 3. Rev. 12. 2. 14. 15. c. 20.*

(k) Ier. 4.
22.

8. Soe are the Prelates, as Ecclesiasticall Stories, the Booke of *Martyrs*, the *History of the Councell of Trent* testifie and experience evidenceth beyond all contradiction, in our presente serpentine, venomous malicious Prelates (k) *wise only to doe euill, but to doe good they haue yet no knowledge*; for ought appeares by their daily practises.

15. The diuell is the Prince of the world, by usurpation & tyranny. Iohn. 12. 37. c. 14. 30. c. 16. 18. Ephes. 2. 2. Yea the Prince of the darkeneses of this world. Ephes. 6. 12. So are Lord Prelates, who beare cheife rule and sway in all Churches and States where they are, domineriing like absolute Princes, Kings, Tyrants in most Christian Realmes, exercising all temporall, all Ecclesiasticall Dominion at their pleasure, and Lording it over al men, yea, ouer Lords themselves contrary to our Saviours expresse inhibition Math. 20. 25. 26. 27. Luke 22. 25. 26. 27. Mark. 10. 42. 43. 1. Per. 5. 1. 23. Yea which is very observable. Bishop, white, in his late Epistle to the Archbishop of Canterbury, before his *Treatise of the Saboth*, London 1635. is not ashamed to appropriate that Text of Psal. 45. (instead of thy Father shalbe thy children, whom thou mayst make Princes in all the earth,) to Bishops only; who, (it seemes) haue now ioyntly conspired together in all Countries, to make themselves Princes in all Kingdomes of the earth; and to engrosse the sole government of them and the whole world into their spirituall hands, as they conspired in this manner of olde both at home and abroad; witnesse 37. Hen. 8. c. 17. 28. H. 8. c. 10. Mr. Tindalls *Practise of Popish Prelates*, and his *Obedience of a Christian man*. Moreover they are certainly the Princes of the spirituall darkeneses of this world; both by putting out
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the glorious lights and Preachers of Gods word; and sweeping downe the brightest stars of our Church from heaven which their dragonlike tayles, in every place; by degrees, and by purging this very passage out of the first Collect in the last Fast-booke: *Thou hast delivered us from superstition and idolatry wherein wee were utterly drowned, and hast brought us into the most cleare and comfortable light of thy holy word, &c.* of purpose to bring us backe againe into superstitious, Romish Hellish darkenesse, utterly to drowne both our soules and bodies in it. And are they not then pretty Princes, starres and Angels of darkenesse?

16. *The Divell challengeth all the Kingdomes of the world, and the glory of them, as his owne, and by a promise and grant of them, tempteth Christ himselfe to fall downe and worship him, Math. 4. 8, 9, 10. Luke 4, 5, 6, 7.* This not only the Pope doth, in direct termes, (as *Doctor Crakenthorpe* proves at large, in the first Chapter of the Popes temporall Monarchie.) But the Lordly Prelates likewise; who anciently have, and now againe attempt, to sway and dispose of all Kingdomes of the world with all dignities, offices, and promotions in them at their pleasures; and by promise of them, or of Bishopricks, Benefices, Deaperies, and other preferments to their creatures and agents, tempt divers both of the Laity and Clergie, even against their knowledge and conscience, to fall downe, obey feare, serve, and worship them more then God, then Christ, their Sovereignes or their lawes, as woefully experience manifesteth at this day, wherein most men in authority, feare and worship our Prelates more then God or the King, and are more carefull to obey, more fearfull to offend their Injunctions, Articles, Edicts,

Edicts, pleasures, then either Gods or the Kings lawes, as I could instance in sundry particulars, in Prohibitions, *habens corpora* and other actions against the Lord Prelates, their officers and creatures which I spare to mention.

17. *The diuel adventured to tempt Christ himselfe by severall successive temptations, to draw him to his beck. Math. 4. 1. to 12. Luke 4. 1. 10.* Soe doe Lordly Prelates, adventure by several wiles Stratagems, flatteries, promises and faire pretences; (yea and by perverting the Scripture it selfe, as the diuell did here with Christ) to tempt Kings, Princes, Nobles, great officers of estate, Schollers, Lawyers, and all men of note, (especially the eminent Preachers and Professors,) to take their parts, to prostitute themselves to their Papall Institutions, Superstitions, Decretalls, pleasures, Ceremonies, Innovations and commaunds; and to protect, uphold, aduance their Antichristian tottering *Hierarchie*, (as ancient Histories, with present experience, and Mr. Tindalls *Prædise of Popish Prelates* testifie.

18. *The diuell would have Christ himselfe to fall downe and worship him notwithstanding Gods expresse Commaundement to the contrary, Math. 4. 8. 9. 10. Luke 5. 6. 7.* Soe our Prelates would have all men euen against the lawes of God and the Realme to fall downe and submit to them and their antichristian novell Ceremonies, Articles, Injunctions Oathes, Vsurpation, Extorsions, encroachments to bowe and cringe to Altars, Images, Crucifixes, Croesses, the Sacramentall Bread & wine, the very name of Iesus &c. and to publish their *Declaration for sportes and pastimes on the Lords day*, coloured only by them with his *Majesties* name, though real-

ly none of his *in their Parish Churches*, as if it were Gods owne words & Law, to spurre up yea precipitate the people to al manner of disorder, & the profanation of Gods owne sacred day, to the ruine both of their soules and bodies. (Yea the ouerthrowe of all pietie and Religion,) silencing, suspending, excommunicating, yea suing such in their Consistories, and high Commissions, who refuse to puplish it, (though there be no Law or Canon for it,) notwithstanding Gods Commandements, and many late exemplary Iudgments from heauen, (for which, some Prelates threaten to binde God Almighty himselve to the peace and good behauiour at the next Quarter Sessions and Assizes, expressly prohibit it: Soe like are they in this particular to their Spirituall Father the *diuill* in perswading, enforcing men to fall downe and worship them and their Commandments against Gods owne heauenly Precepts.

19. The diuill is a great enemy to the purity of Gods word and ordinances, and whiles men sleepe soweth Tares among the wheate and good seede to corrupt and marre them *Math. 13. 24. 25. 38. 39.* So doe Lord Prelates, who sophisticate, pollute, deprauē, yea marre the purity of Gods word, worship, Sacraments, and other Ordinances with their Idolatrous, Superstitious Antichristian Ceremonies, vestments, genuflexions additaments, mixtures and humane inuentions, And whiles many of our Spirituall Watchmen are asleepe and silenced, they haue sowne so many Popish Tares among our wheate that little else but Tares appeare now upon the ground, & by that time Harvest comes, If men awake not the sooner, we are like to reape nothing but a crop of these pernicious Tares instead of wheate,

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being already ledd by some leading Prelates (like the *Sirians* by the Prophet *Elisbah* into the midst of *Samaria* 2. Kings. 6. almost into the very midst of Roome like persons hoodwinckt, before we are aware of it; as all whose eyes God hath opened plainly se.

20. The *divell* hinders Gods Ministers to goe and preach the Gospell to the people that they may be saved 1. *Thess.* 2. 8. So doe the Prelates now by suspending, silencing, excommunicating, imprisoning most of the best and powerfullst Ministers, and forbidding them to preach unto the people, that they might be saved (Yea even in the times of Pestilence and mortallity) to fill up their sinnes allway, for the wrath is come upon them to the uttermost. 1. *Thess.* 2. 16.

21. Where the *divill* cannot hinder the preaching of Gods word altogether, there he comes and steales it away presently out of mens harts and mindes, as soope as it is sowne, that so it may take no roote, and bring forth no fruit at all. *Math.* 13. 19. So Lord Prelates, where they cannot altogether suppress the preaching of the word, doe (just-like the *divell*) indeavour presently to catch and steale it out of mens hartes, by giuing them liberty on the Lords owne day, as sone as ever the Sermon is ended, to fall to their May-games, Morisses, dancings, sportes, and pastimes, (practise condemned in expresse termes long agoe by *Clemens Alexandrinus*, *Pedagogi* l. 3. c. 11. *Tertullion de Spectac.* lib. 8. & *Chrisostom Hom.* 5. in *Math.* and by all Divines of note since their age tot his, as Hellish, Heathenish, Diabolically, impious, and pernicious, depriving mens soules of the benefit of all Gods Ordinances) and by prohibiting them to meete together to repeate their Ministers Sermons
with

with their freinds, neighbors, and families punnishing them for Conventicles if they doe it, contrary to St. Paules, St. Chrysostoms, Theophylacts, *Cæsarius Arelatensis*, Bishop Jewells, Dr. Boyes, Mr. Iohn Sprintes, Bishop, Baglies, and all other Diuines Doctrines that I ever read or heard of, (Yf not to the *Canons*, 1571. p. 16. & 1602. *Can.* 13. & 79.) who much vrget his Repetition of Sermons as a necessary dutie on all Christians, though of diuers families) A stupendious straine of Atheisticall profanenes, and desperate impeity which no Prelates ever aspired to, before these of this last impious age, in affront of al the Prelates and Clergie of England in H. 8. his dayes, who prescribe and vrge it much to these Nouellers eternall shame.

22. The diuill to worke his owne diuellish ends and designes, will sometimes transforme himselfe into an Angell of light, though he be still a diuill in truth. *Cor.* 11. 14. So the Prelates (the archest Hypocrites breathing) will sometimes doe the like, putting on a counterfeited vizard of pietie and holinesse, to cloake their diuellish designes, seeming, Angells of light in shewe, when as they are still meere Diuells incarnate in verity, as appeares by seuerall Popes, by *Thomas of Becket*, *Anselme*, *Edward*, *Thomas*, and *William*, of *Canterbury*, with diuers of our auncient English, and late outlandish Prelates, whole lives are at large related in *Antiquitates Ecclesie Britanicae*, *Malmesbury & Godwyn*, in the 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. *Centuries of Magdeburg* (cap. 6. 7. 10. of each) in *Crantzins his Metropoli*, *Catalogus Testuum veritatis*, *Aucalini An. Boiorum*, & others; who manifest Lordly Bishops in all ages, to have been the greatest Pypoerites, dissemblers, Schiz-

matickes, Atheists, Traytors, Rebels, Villaines, and Monsters of impiety, under the pretence of Sanctity, that ever had existence in the world; as you may there read at leisure; and in *Doctour John White* his way to the true Church *Self.* 55. n. 9, 10. *Self.* 57. n. 9, 10, 11. *Self.* 38. n. 45, 6. and Defence of the way, c. 6.

23. The divell is a proud insolent domineering spirit, falling (as most hold) by this sinne of pride and arrogance 1 *Tim.* 3. 6, 7. *Isay.* 14. 12, 13, 14, 15. Such and no other are the Lordly Prelates; witnesse all stories present unanswerable experience, and the common Proverbe. *As proud as a Prelate* they being the most arrogant, insolent, domineering, proud, ambitious, Luciferian generation of all the Sonnes of men, trampling all others under their Lordly feet; when as if they were Christs members or disciples, they should bee the lowliest and humblest of all orthes both in heart and conversation, as hee was *Math.* 11. 29. An infallible Character that they are none of his institution, but the Divels, whose pride they imitate, equall, if not transcend, and which sinne (no doubt) will shortly ruine them; *Prov.* 16. 18. as it did their father the divell.

24. The divell entred into *Judas* (Christs Lord Treasurer. *John.* 12. 6. 13. 29.) and moved him for 30. peeces of silver to betray his Master *Math.* 26. 14, 15. *Marke.* 14. 10, 11. *Luke.* 22. 3, 4, 5, 6. *John.* 13. 17, 18, 19. c. 18. 3. So these Lordly Prelates, for hopes of honour, money, or preferments sell and betray even Christ himselfe, his Word, truth, Gospell, Saints, members, to the

the Pope, yea the diuell himselfe, or any that will hire them to doe it: Nay hundreds of them (both at home and abroad) have for lucre, honour and money, betrayed, murdered, deposed, conspired, and rebelled against their owne Sovereignes, (Emperours, Kings, and Princes) (such notable treacherous varlets have they beene in all ages) as sundry Stories manifest at large; yea in former ages, and this present too, they insinuate into mens heates, with promises and rewardes, causing Servants to betray their Masters, Wives their Husbands, Children their Parents, People their Pastors, Nay one Minister, one Professor (at least in shew) another, and cause one friend, one neighbour to accuse, intrappe, and betray another, whom they malice for their grace and goodnesse, or any other occasion) that so they may persecute, hamper, ruine them in their ecclesiasticall or high Commission Courts, or crush them by their temporall power and greatnesse at their pleasures, by putting them from their freeholds, and lawfull callings, confining them to some prison, or forcing them to flie the land, in case they stoope not to their lusts in all particulars; as hundreds of late Presidents, manifest at full.

25. The diuell doth buffet and binde Gods servants, till Christ by his infinite power doth loose them 2. Cor. 12. 7. Luke 13. 16. So have done, and yet dayly doe Lord Prelates buffet and binde Gods people by their Censures, Excommunications, officers, Pursevants, Iaylo's, till Christ by his omnipotent power shall rescue and deliver them from this their tyranny.

26. The diuell filleth mens hearts to lie to the Holy Ghost *Ahs* 5. 3. So Lord Prelates with promises and perswasions do the like, by suborning their instruments in their writings and Sermons before Kings, Princes, Vniuersities, and the most eminent assemblies, to maintaine their Episcopall Iurisdiction, Lordlinesse, pompe and power, their superstitious Popish Ceremonies, Altars, Crucifixes, Tapers, genuflexions, Conseruations, adorations, &c. to bee all *Iure diuino* warranted and prescribed by Gods Law and word, of purpose to deceive the Auditors (when as their consciences know the contrary to bee true, and that they lye against the Holy Ghost in what they preach and write) and to forge diuers notorious fables and calumnies of Puritans Precizians and godly Christians out of their owne poetickall braines (as false as any figments in the golden Legend) to bring both them, the practise, power, and profession of Religion into publike scorne; that so Popery, Atheisme, and Profanenesse may overflow the world, A dangerous (yet now a common) sinne and practise, which I wish the guilty would reforme by *Ananias* and *Saphirahs* exemplary punishments for this very sinne, *Ahs* 5. 3. to. 10.

27. The diuell tempts and encourageth men to all kindes of sinne, of wickednesse, and to disobey all Gods Commandements, *Gen.* 3. 1. to. 7. to uncleannesse. 1 *Cor.* 7. 5. to cruelty and implacablenesse 2 *Cor.* 2. 11. to wantonnesse, worldlinesse, lasciuiousnesse, profanenesse, and fleshly lusts *Ephes.* 2. 2, 3. 1 *Tim.* 5. 15. besides murther, treachery, lying, and other forenamed sinnes. So doe the Prelates; witnesse their many late vngodly, Superstitious, licentious Bookes and practises,

to spurre men on to Popery and superstition, but especially to profane the Saboath, to use dancing, Morrisles, May-games, erect Ales, May-poles, Bacchavalls, drinke, swill, and play the Epicures, the Pagans, even on Gods owne sacred day (and that whiles we lye all under Gods scourge & plagues for this very sinne) to tumble them headlong into hell, and draw downe all Gods wrath and plagues upon us from heaven at once, to our speedy certayne ruine. Take but one fresh instance of this kinde: Master *Skinner* the Bishop elect of Bristol, this last Summer even in the heate of the Plague, invited one Sir *Garret Ramsford* (a prisoner in the Kings Bench) with his Lady, to digne with him at his Countrey house on the Lords day, and charged them not to fayle him, for they would bee very merry; They came accordingly, and his elect Lordship, according to promise was so merry, that hee called for Bristow milke (strong Sacke) to season him for that diocesse, and sucked it up so freely, that hee had almost got the Staggars; and his men seeing their new Lord set upon so merry a pinne, plied him so fast with it, that at last he had them take away the Sacke for feare they should kill him with it, and what then should his Majestie doe for a new Bishop? (as if enough would not bee redde to succeed him, if hee were gone): Well, their company was so good, that they must stay at Supper with him too; they did so, and they were very merry; Supper ended, his Lord ~~ship~~ ^{sent} for a paire of Cardes, and to play they must all goe; Sir *Garret* thereupon answered, My Lord I thinke you are of their opinion who hold, that the Saboath endeth at six of the clocke, that you will now goe to Cardes, for I hope you will not play upon the Saboath. No
(saith

(saith hee) I am not of that opinion; but his Majestie cōmandeth us to play on this day. A notorious untruth; For where (I pray) commandeth his Majestie, or alloweth Bishops or Ministers to play at Cardes, or Dice, or Tables on the Lords day, when as he commands; that nothing bee done against the Lawes and Canons of the Church, in that very Declaration they would father on his Highnesse, and the 73. and 74. Canons expressly prohibit Bishops and Ministers to play at Cardes, Dice or any other unlawfull games on any day, Much lesse then on the Lords day, which the 13 Canon, and the Homilie, of the time and place of prayer, with 5. & 6. *E. l. c. 3.* and his Majesties prime *Aff. 1. Carolic. 1.* will informe them ought otherwise to be spent then in Carding, Playes and pastimes. Sir *Garret* replied, that hee conceiued, it was against the fourth Commandement: and that his Majestie neither would nor could command any thing against Gods Law; or if he did; we were not to obey in such cases. His Lordship replied, that the fourth Commandement was ceremoniall and abrogated long agoe. So (saied Sir *Garret*) you may say as well of all the rest: and if his Majestie should command any thing against the other 9. Would you obey it? That (saied his Lordship) wee must dispute when there shal bee occasion, (intimating, that if his Majestie should command any thing against any of Gods Commandements (which wee trust hee will never doe) the Bishops would obey it without any great dispute.) Well, Sir *Garret* would not play at that time, and thereupon the Cards were sent backe againe. And is not this a man (thinke you) like to make a very holy Prelate? It may be so, for hee hath since beene consecrated (and that with

with some new Popish Ceremonies as is reported.) And in truth he needed a Consecration, for I remember well, when hee was fellow of *Trinity Colledge* in *Oxford*, hee after pretty *Bes Bauger* so long, that he begate a strong kinde of spurious tympany in his belly, for which I never heard, hee did any penance, or made any purgation; But his Consecration (doubtlesse) hath purged this and all other his sinnes cleane away: Such holy examples are Lord Prelates, whose doctrine had need convert mens soules, for few of their lives will doe it.

28. The divell stirreth up Kings to offend God, to the destruction and prejudice of their subjects *1 Chron. 21. 1.* and rayseth discordes and dissentions and disaffections betwene Kings and their subjects *Judges 9. 23.* And haue not Lordly Prelates aunciently, yea lately done, or endeavoured at least to doe the like in *Germany*, *France*, that I say not in *England* too? Their chiefe practise having allwayes beere to alienate subjects affections from their Kings, by putting them upon unjust Taxes, exactions, Projects, Monopolies, oppressions, Innovations; by giving them evill counsell, by stopping the course of lawes, of common Right and Justice, of the preaching power and progresse of the Gospell, by advancing Idolatry, Popery, Superstition, with their owne intollerable Hierarchy and Lordly iurisdiction, by fathring all their unjust proceedings upon Kings, &c. and on the contrary to estrange the Kings hearts from their Subjects, by false Calumnies, by seditious Court-Sermons and by infusing jealousies and discontents into their heads and hearts against their best and loyallest Subjects without a cause; A divellish practise never
D more

more used then in these our dayes.

29. Satan will not bee devided against Satan for feare his Kingdome should not stand *Math. 12. 10.* So these Lordly Prelates wil never be devided one against another in point of their Antichristian Iurisdiction on Pompe, and Hierarchie (which they all concur in, though they have oft many deadly personall and particular fendes one with another) nor yet against the Pope or Devells kingdomes; for then their owne kingdome (a branch and member of the Popes and divells, as many of our godly Martyrs and Writers have resolved) should soone fall to ruine.

30. The divell (that Red-Dragon) had seven crownes upon his head *Revel. 12. 3.* to shew his royall power. So have the Popes and other Prelates, Crownes and Miters on their pates, to testify their royalty and Lordly dominion over Kings and others, as they vaunted in *D. Bawicks* Censure.

31. The Divell had a seate and Throne in the Church of *Pergamus*, wherein hee sate in state *Revel. 2. 13.* So have the Prelates in their Cathedralls and Chappells; (as they then also boasted :) yea their great Cathedralls are but Chaires for these great two-legged Foxes Lordly tayles to sit in; whereas a lesser meaner Chayre did then content the divell, who now sits in greater state, and is farre better served and attended in our Cathedralls then ever hee was in the Church of *Pergamus*.

32. The divell (that Red-Dragon) with his tayle drew the third part of the Starres from heaven and cast them to the earth, *Revel. 12. 4.* So have Lordly Prelates (the tayle of that fell Dragon) anciently, and of late times swept downe the third part or more, of our starres
(to

(to wit, of all our faithfull, powerful, painefull, zealous Ministers) from heaven (to wit, from their Pulpits and Churches) and by their suspensions, excommunications, imprisonments, deprivations, suppressing of Lectures, persecutions, &c. have cast them to the ground, nay trampled them under their dragon-like pawes, depriving them of their office and Benefices; thereby robbing God and Christ of the glory, the poore peoples soules of the fruit and comfort of their Ministry, to their greatest griefe.

33. This greate Red Dragon, (the divell) stode before the *Woman* (the Church) which was redde to be delivered of a man-childe, for to devoure her Childe (her spirituall regenerate Children) as soone as it was borne. *Rev. 12. 4, 5.* Thus those Lordly Prelates doe, No sooner can the Church be redde to be delivered of a man-childe, of a godly faithfull Pastor, new Minister, or zealous Christian, but these great redd scarlet Dragons, (who can suffer dumbe Dogges, deboist, licentious, dissolute drunken, scandalous Ministers and superstitious Popelings to sit still and doe what they list, without danger or countroll) are at hand (like *Pharaoh*, and the divell) to devoure, silence, suppress, persecute, and destroy them as soone as they are borne, or beginne but once publicquely to appeare in the world; as experience too well testifieth in most places, where a godly Minister or Christian can no sooner shew his head or beginne to doe God faithfull service, but they presently lay trappes and snares to hamper, or send Apparitors, Pursuivants, with such other Hellish Furies, to seize upon them, that so their Lordships may swallow them all up at a bit; Yea if any good Booke shall beginne

to peepe out against their tyranny, Prelacy, and Innovations, Howses, Shippes, Studdies, Trunks and Cabinets must be broken up and ranlacked for them: Such ravenous red & Furious Dragons are they, and such open wide Sepulchers are their devouring throates to swallow downe all things that any way make against them.

34. This Dragon, and his Angells make ware in heaven fighting with *Michaell*, (to wit, our Saviour Christ) and his Angells *Rev. 12. 7.* Soe the Lordly Prelates and their Angells (To wit, their Deanes, Arch-deacons Officialls, Chauncellors, Commissaries, Surragates, Advocates, Proctors, Registers, Pursevanst, Sumners, Apparitors, & Howshold Chaplaynes too for the most part) have in al ages to this very moment, made warre in heaven (Gods Church militant) with Christ and his Angells, To wit, his faithfull, powerfull, godly Ministers, Preachers, Saints, and Servants; as all Histories, ages witnesse, And now this Battaile seemes to be at the hottest, here amongst us, More godly Ministers having been silenced, suspended, deprived, driven from their Ministry, & chased out of the Realme within these 5. yeares, though conformable to the established doctrine and discipline of our Church, then in many ages before.

35. When the *divell* comes downe among the inhabitants of the earth, and of the Sea, then woe be to them *Rev. 12. 12.* Soe woe be to the kingdomes, Churches, and people, where Lord Prelates come and beare most sway amongst them, witnesse our Booke of Martyrs, and Chronicles of *England*; & to these Diocesse wherein they domineere; Witnesse *Norwich* Diocesse and others at this present.

36. When

36. When this Dragon, and the Divell was cast out to the earth, he persecuted the *woman* (the true Church of God). *Rev.* 12. 13. So have these Lord Prelates in all ages; (as the Bookes of Martyres record at large) since they were cast out of heaven (Christ's true spirituall Church) for their Lordly pride.

37. When the Dragon saw the *woman* had such swift wings given her, that Shee escaped his hands, and fledd into the wilderness, out of his reach and danger, where Shee was nourished for a time, then he cast out of his mouth a flood of water after her, to devoure & drowne her *Rev.* 12. 14, 15, 16. So these Lord Prelates, when any godly Ministers or Christians have escaped their Lordships, their Apparitors, Purservants, or other Cath-poles hands by flight, or otherwise; power out of their mouthes a flood of Execrations, Excommunications, Intimations, Suspensions, Maledictions, reproaches, obloquies, and outragious Censures against them, to devoure and overwhelme them; Yea Excommunications with agravations, that no man shall buy, sell, trade, eate, drinke, or have any conversation with them; An Hellish Antichristian, tyranny lately practised, and revived (against all lawes and Statutes of the Realme) against 4. men in Norwich, Only for not bowing at the name of Iesus; and against Mr. *Samuell Burrowes* of Colchester, for Indicting *Parson Newman* for enforcing the people up to his new rayle to receive.

38. The divell, if stoutly and manfully resisted, will flie from us, ever raging (like a coward) over those with greatest extremity, that make the least resistance. *1 Pet.* 5. 9. *James* 4. 7. Thus doe these Lordly Prelates, where they are stoutly and manfully withstood in their tyrannicall

nicall exorbitant proceedings, vsurpations, and ineroachments, by men of courage, there they (for the most part) flie, & giue over; these ever fareing best, that most manfully oppugne them: Where they are crowched, bowed, and basely submitted to, or faintly resisted, or not opposed (as late experience too well manifesteth) there they rage, tyrannize, triumph most, and make strange havock in the Church. Yf Ministers, or people then will ever be free from the tyranny, bondage, insolency, rage, or desperate oppressions, the unjust illegall Excommunications, Suspensions, exacted Fees, Visitation Oathes, Articles, Ceremonies, Innouations, Citations, Proceedings of these outrageous diuells, made in their owne names and rights alone, under their proper Seales, without any Patent or Commission from his Majesties authorizing them (Contrary to the expresse Statutes of 25. *H.8. c.19, 20, 21. 26. H.8. c.1. 27. H.8. c.15. 31. H.8. c.9, 10. 32. H.8. c.26. 37. H.8. c.17. 1. Ed. 6. c.2. 1. El. c.1. 2. 5. El. c.1. 2. El. c.1. 13. El. c.12.*) or from their high Cō nission *ex officio* Oathes, Purseuants, imprisonments and Fines, contrary to *Magna Carta c. 29.* the Petition of Right. 1 *Eliz: c. 1.* (on which their commission is grounded 3 *Caroli.* and the Lawes and Statutes of the Realme (as their very last High Commission it selfe expressly resolves; and therefore add a *non obstante*; these their *ex officio* oathes, imprisonments, fines, and censures bee contrary to the Lawes and Statutes of the Realme; Such is the Prelates Iustice, conscience, piety, fatherly charity, and obedience to his Majesties Lawes, to foist such a desperate Papall *non obstante* into their High Commission): Let then them manfully, courageously, unanimously resist and withstand

stand them to the uttermost of their power, by all just, warrantable, lawfull meanes that may bee (as loyalty to their King & Countrey, Charity to themselves and their posterity, and Conscience towards God, enioyne them) and then these base-borne, ignoble, cowardly, mushrom Lords and diuells (animated, flushed, enraged, only by mens former cowardise, faint-heartednesse, and strange unchristian sordid basenesse) will flee away shortly from them, and never assault or oppresse them more, in such a tyrannicall, uniuert, illegall manner, as they have lately done; as *Phil: 1. 27. 1am. 4. 7.* resolve and certifie us for comfort and encouragement.

39. There is, and hath been from the fall of *Adam*, to this present, a bitter, perpetuall, implacable enmity and warre, betweene the old Serpent (the diuell) and his seed, and Christ the seede of the Woman, his Church, and her seed, the elect and regenerate Saints of God: *Genes. 3. 15.* So hath there beene betweene the Lordly Prelates, their officers, spawne, and generation, and Christ and his true spirituall seede and faithfull members, even from their first originall, till this present; witnesse the desperate enmity, the implacable malice, and horrid cruelty of the ancient Lordly *Arrian Court-Bishops* towards the orthodox Christians of old; Of the Popes, and popish Prelates to the true Ministers, Professors of the Gospell, and Protestants; and of the ceremonious; pompous, Lordly English Lord Prelates towards the Puritans, and Precisians (as they) nickname them) the powerfull, painefull, zealous, godly Preachers, Ministers, and Christians since; Of all which, our Bookes of Martyrs, with other Ecclesiasticall Histories, and late Treatises give ample testimony, which present experi-

experience cannot but subscribe to.

40. The divell is a malicious malignant spirit whose malice is never satisfied, ended, mitigated, or appeased, but with the ruine of the parties maligned: as appears in *Iob. 1. 13. to 22. c. 2. 1. to 8*: Where he could not be satisfied with the destruction of *Iobs* Children, Oxen, Asses, Sheepe, Camells, Servants, and estate, but he would have had his life too; and when that could not be obtayned; Yet he would torment his body with sore painefull boiles from the Crowne of his head to the sole of his foote. So Lordly Prelates malice and rankor against Gods faithfull Ministers, is endlesse, boundlesse, implacable, they cannot be content to vex, molest, and trouble them with causelesse suites, vnlesse they silence & stop their mouthes: when that is done, they are never quiet till they have quite deprived them of their livings and Ministry, stripped them of all their lively-hood, cast them into some nasty Prison, or banished them the Realme: When this is accomplished, Yet is not their rage abated, nor their malice extinguished: euen in Prison they will keep an hard hand against them, use them with all despit and rigor, deprive them as much as may be, of all releife, resort, and comfort, seeke out new occasions to vex and persecute them, But if perchance they escape beyond the Seas, and get out of their clutches; then they persecute them (as the high Preists did the primitive Christians) euen into strange Cities and Countries *Acts 26. 11.* raising up fresh troubles and stormes against them by their Catholike agents, even there, to destroy them; as they did against Mr. *Tindall*, and other Martyres of olde; and against

gainst some of our godly Ministers of late, being never at rest or peace, till they have either sucked their blood, or seene them dead in their graves; A truth too apparant by many present Examples fresh before our eyes.

41. The divill hath his Angells; his Ministring spirits, and spirituall Sonnes to doe his service, advance his kingdome, and execute his Commandements *Math. 25. 41. Iohn. 6. 70. c. 8. 44. 1. Iohn. 3. 8. 10.* Yea, to perswade men to worship the divill and Idolls of gold and silver, and brasse, and stone, and of wood, which neither can se, nor heare, nor walke *Rev. 9. 20. Math. 4. 8. 9, 10. Luke 4. 5, 6, 7. 1. Kings 22. 28, 29, 30.* So have Lordly Prelates their Angells, their spirituall Sonnes, and Ministring spirits, to execute their severall Injunctions & Commandments; Their Angells, (To wit) their household Chaplaines (now knowne) (h) Apostate Angells from their first faith love and workes, and their spirituall Sonnes, To wit, their preists serving at their new erected Altars, (as themselves now pray, write and preach, who now call themselves the Sonnes of the Church; to wit, of the Bishops, who like an Oven heated by the (i) Baker, send out nothing but black fiery (k) Coales from the Altar, with which, their owne tongues, and others (l) lips being touched, by these greateseraphins Commandments (according to their usuall formes of prayer, before their Sermons, instead of crying out against the Idolatrous *Alas of Bebell* (as the man of God once did by Gods speciall Commandment in the very presence of K. *Jeroboam. King 13. 2, 3, 4.*) they doe nothing else but preach and cry out for Altars, setting up of Altars, Images, Crucifixes, Tapers, with other Altar-trinkets, even before our most gracious King

E

himselfe;

(m)

(n)

(o)

(p)

(q)

(r)

(s)

(t)

(u)

(v)

(w)

(x)

(y)

(z)

(h) *Rev. 2.*

5.6.

(i) *Hosea.*

7.4.6.

(k) *Al. Coale*

from the

Altar.

printed

An. 1636.

(l) *Isay. 6.*

6.7.

34 *A Looking-Glasse for all Lordly Prelates.*

(m) *Job.* himselfe; and (m) Bray like a wild Assse, or rayle and
 6. 3. See scolde like Oyster women, against those who preach
Pockling- for Lords Tables (which they beginne now againe to
tons Sun- terme (n) Oysterboardes, as that turne-coate, Dr. *White*
day no Sab- with other *Papists* did in *Qu. Maries* dayes, when they did
bath. set up *Poperie* afresh) or oppoie their Popish Idoll-Altars,
 (n) *ARs* and the turning of our Tables Altar-wise: And not con-
 and *Mo-* tented to set up Altars, and Crucifixes, against our
numents. Statutes, Articles, Homilies, Canons, Injunctions,
Edit. 1631 established Doctrine of our Church, to which they have
vol. 3. p. subscribed, Yea against the very Booke of common
 85. 95. prayer itselſe; (which prescribes only a Table, not any
 497. Altar) they creake not to preach continually at Court,
 Paules-Crosse, in both our Vniversities, and else where,
 (o) *Shel-* (o) that men must and ought to bow downe and wor-
 ford his ship the golden Images, the stately gilded Altars, Cru-
Sermon of cifixes, Images, which their greate (p) *Nabucadnozer*,
the Church the Lord Prelates, have set up in their owne Chappells,
Sunday no Cathedralls, and other Churches, (as if one Stone, Stock,
Sabbath. Image, or dumbe Idoll, might not fall downe and wor-
 7. 46. ship another alone; but all else must imitate their ex-
the cue, & ample, at the Rule of faith and worship (and themsel-
others. ves bow downe and worship before them, as the Idola-
 (p) *Dan. 3.* trous *Israelites* and *Pagans* did before their Idolls and Al-
 5. 6. 7. tars 1. *Kings* 12. 30. 2. *Kings*. 18. 22. 2. *Kings* 5. 18. Besi-
 des these Angells, and spirituall Sonnes) who preach
 (q) *Math.* nothing now almost but their Lordships (q) Comman-
 15. 9. dements instead of Gods) they have divers Ministring
 spirits, as Arch-Deacons, Commissaries, Purservants,
 Apparitors, Jailors, Registers, Informers, Advocates,
 Proctors, Spies, and Notaries in all places, to set up
 Altars, Images, Crucifixes, impose and prescribe new
 Ceremo-

Ceremonies, Injunctions, Oathes, Orders, Articles, to suspende silence, excommunicate, imprison, intrap, waylay, betray, persecute, fleece, and ruine all godly Ministers and people, and advance their Lordships Monarchie, Honour, Pompe, State, Raveuues, Kingdome, and cause al men to fall downe and worship them, like some petty Gods descended from heaven, and their Antichristian fond Injunctions and Popish Innovations, as Gods sacred Oracles: So like are they to their Father the diuell in this resemblance.

42. The diuell was a lying spirit in the mouth of *Aholah* Prophets; to perswade him to what they pleased, against Gods word & true Prophets, &c. to advance his owne designs: 1. *Kings* 22. 22, 23. So our Lord Prelates anciently were, & now are as much as ever, lying spirits in the mouths of many false Prophets (and I would wee could not say, in most of his Majesties Chaplaines in ordinary, and others that preach before his highnesse, and in other publike places) who preach nought else but their (r) *Lordships pleasures*, and those words, those precepts, they cunningly put into their mouthes, (as the (s) *Woman* Ch. 2. *Sam.* of *Tekoah* spake *Isaahs* words to *David*) to accomplish their 14. 2. to owne Antichristian designs, advance their owne power 29. and Hierarchie, and cause all men to adore them as the (t) *Acme*: only Gods, Lords, and Oracles on the earth. (r) *Maxi.* and *Dr.* *mus Tirius* records, That one *P. Sapho* dwelling in the *Iohn* white parts of *Libia*, desired to be canonized a God, tooke a fowle his *Epistle* of prating Birds, and secretly taught them to sing, *P. Sapho* *Dedon* is a great God: and having their lesson perfectly, hee let rive to them flie into thee woods and Hills adjoining, where conti- *R. James* nuing there long, other Birds also by imitation learned the before him same, till the hedges rang with nothing but *P. Saphos* dis- *Defensi-*

tie, Great is the God P. Sapho: *The Countrey-people bearing the Birds, (but ignorant of the fraud) thought Sapho to be a God indeed, and beganne to worship him.* This same not only hath beene, but now is, both the Popes, and Lord Prelates practise; Who desirous to effect their owne ambitious ends, advance their owne pretended divine power, Jurisdiction, Hierarchie, and to bee adored and obeyed in all their Antichristian Innovations, Injunctions, and designes, as Gods, with sweet promises of preferments (which they have now for the most part monopolized into their owne hands) they procure a company of bold audacious prating Birds (or *Buffards* rather) in our Vniversities, and elsewhere, with their owne domesticke Chaplaines, to learne these notes by heart; That the Calling of Lord Bishops is *Iure Divino*; that the holy Fathers the Prelates are to order all

(v) *Shel-* Church-affayres, and to bee (v) obeyed in all their In-
ford his junctions and Commands without dispute: that they
Sermon of have power to decree Rights and Ceremonies, and au-
Gods house thorities in Controversies of faith, a clause lately foy-
A Coale sted by them into the 20 Article of our Church, (be-
from the ingnot in the Latine, or English Articles of *King Ed-*
Altar. p. 7. ward the sixt; *Queene Elizabeth*; Nor those of *Ireland*,
1533. taken *Verbatim* out of the English; that we must have
See *theene* Images, Crucifixes, Altars, Preists, Sacrifices; that
his Com. men ought to set their Altars and Tables Altarwise at
the East the East end of the Church, & to bow downe vnto them
Booke Ca. and worship them: that they ought to bow at the na-
thechisme ming of Iesus, Stand up at *Gloria Patri*; the *Gospell*,
expounded *Athanasius*, and the Nicene Creede, read, the 2. service
Epist. De at the Altar, pray with their faces to the East, submit
dicamus to the Lord Prelates in all matters of faith and disci-
 p. 20. *line.*

pline, beleeving as they beleeve, and doing as they doe: that they must allwayes declayme and crie out thus against Puritans (as they now doe in all their Sermons) that they are sedicious factious persons, enemies and rebells to the King and his lawes, (when as the Bishops themselves meere hildebrands both in Church and state, are such) meere Hipocrites and imposters, men farre more dangerous and vn sufferable in the State then Preists or Iesuities: that they must magnify auricular confession, extreme vnction, and absolution, as things sitting to be received in the Church: Maintayne a reall presence in the Sacrament: Deny the Pope to be Antichrist, or his Ceremonies to bee Antichristian: Crie up the use of dancing, sports and pastimes on the Lords day: Crie downe the strickt sanctification of it as Iewdaisme, superticious, and puritanicall: Preach against lectures, lecturers, often preaching, and Sermons on the Lords day afternoone, as meere babling, pratling, and * foolishnes: with a world of such like Songes, all which these their prating layes having perfectly learned some two or three yeares since, they sent them abroad, not only into the Woods, Hills, and Dales in the Country, but also vnto the Court, Citie, Vniuersities, and places of greatest resort, to chaunt, and roare out these their Episcopall Ditties: where these singing Birds (or Decoyes rather) have so well playd their parts of late, by preaching, printing, and chanting out these their lessons, in Citty, Court & Country, that other Birds also (by imitatiō, ignorance, or hopes of like preferments as some of these first Decoyes haue attayned to,) fall to singe the self same ditties euery where, as fast as they: So that now our Cathedralls, Chappells, Churches, Pulpits,

* So Dr.
Corbet
B. Bwrens
Chancellor
lately termed preaching and said he had Scripture for it.

pits, ringe of little else but these Episcopall tunes and songs: which the people daylie hearing every where (being ignorant, of the Prelats fraud and practise herein who taught those Birds these tunes, of which I now desire all to take publique notice,) begin to thinke Lord Prelates, and all these their Romish *Doctrines*, Ceremonies, and Innovations, to be of divine Institution, and that their Lordships are to be obeyed in all things without dispute, as if they were Gods indeede; wherevpon, they now fall downe & worship them as some petty, yea the greatest Gods, and these their antichristian doctrines, Ceremonies, Innovations, as Gods sacred Oracles and Institutions, they being farre more happy then *P. Sapho*, in this their stratagem (worthy most serious consideration and discovery.) That hee deceived only the, simple Country people with this policy, but they, not only Country-clownes, but Citizens, Schollers, Courtiers, and some great nobles too I feare; who upon the discovery of this their diabolicall fraud (they speaking in these prating Birds, though Dumbes for the most part themselves, and singing the self same ditties when they speake, as the (x) divell spake of old in the serpent) will no doubt vndeify them againe, and esteeme them but as men, or heathenish Idolls, not worthy adoration or any longer credit; and all these their Innouations, Romish *Doctrines* and Ceremonies, as meere Iesuiticall Impostures.

(x) Gen. 3
1. 2. 3. 4.

43. The Divell desires to have all faithfull Christians in his clutches (especially the eminentest Ministers and Preachers of the Gospell) that he may sit them like Wheate to the very Branne, to finde an hole in their Coates, or an occasion to destroy them. *Luke 22.*

31. So have Lordly Prelates desired and done the like in all ages, and still persist to doe it; we need not goe farre for Presidents to exemplify it, there being never an eminent sincere Minister of *England* whom the Prelates have not thus winnowed, and laid traps for; and persecuted more or lesse.

44. The Divell worketh most of all, and beareth greatest sway in carnall fleshly men, and in the Children of disobedience. *Ephes.* 2. 2, 3. * Soe doe the Prelates worke most in, with, by, and upon meere Formalists, licensious, dissolute, carnall men and Ministers, and those who are most disobedient to the lawes of God, of Christ, of Kings and temporall Majestrates, whose Iurisdicktions they have sever laboured to ecclipse abolish & tread quite under foote, as one of our Kings, and our whole Parliaments have resolved in 2. publique Acts. 37. *H. 8. c. 17.* & 28. *H. 8. c. 10.*

* See this
Answer to
the great
Turkes
letter An.
1542. &
Bale de
vitis Pen-
tificatione.

45. The divell commeth armed with all power, and signes, and lying wonders, and with all deceiveablenesse of vnrighteousnes *2. Thess.* 2. 9, 10. So doe the Popes, and whole rable of Lordly Prelates, (as the Apostle there resolves,) who came armed against Gods Church and people both with the temporall and spirituall Sword; with Ecclesiasticall and civill Officers, Pursuivants, Somners, Censures, punishments, terrors, and vexations of all sortes; with signes and lying wonders (of which we have many Instances in Popish legends Poets and Stories old and new) and with all deceiveablenesse of vnrighteousnesse; As costly Ornaments, rich apparell, gilded Images, Stately Churches, Palaces, Altars, Altar-clothes, sweete sounding Organs, and Church-musike, gay Ceremonies, specious pretences,

ces, superstitious hypocriticall devotions &c. apt to cheate and ensnare all ignorant carnall people, The only deuices by which they maintaine, support, and increase their pompe, wealth, State and Lordly power as *Bernard* longue since resolved, in his Apology to *William* Abor.

(y) Mr.
Tyndall
his Pra-
dise of Po-
pish Pre-
lates. p.
350.
(z) *Plati-
na & Bale
de Vitio
Pontifi-
cum. Dr.
Ioh. Wite
his way to
the true
Church.
Sect. 57.
n. 9. 10.
sa) p. 368.
Antiqu.
Ecclesie
Brit. in the
life of
Arch-bis-
hop warh.
p. 357.
3. 358.*

46. The diuell doth by himselfe and his instru-ments endeauor to enchaunt and bewitch men, to worke them to his will *Levit.* 20. 6, 27. 2. *Sam.* 28. 1. to 12. 2. *Chron.* 21. 6. 2. *Chron.* 33. 6. Thus he bewitched the people of *Samaria* for a long time by *Symon Magus* his Sorceries *Acts* 8. 9, 11. Thus he bewitched the *Gallatians* by false Prophets, that they should not obey the truth *Gall.* 3. 1. Thus he permitted the Emperour (y) *Charles* the greate to be bewitched by a notable Struper with an enchanted ringe, having a pearle with some strange imagery graven thereon, so that he could never be out of her company, or deny her any request whiles Shee lived, nor yet suffer her corps (embalmed wrapped up in lead and carried about after him whether e-uer he went) to be out of his chamber or presence, when she was deed, till the ringe was pulled of her finger, in such sorte hath the Antichrist of Rome the (z) Pope, and Popish Prelates, heretofore enchanted diuers kinges and others with their sorceries and conjurations, to cause them to give up their royall power & prerogatives to these Beasts, as *Rev.* 17. 2, 17. c. 18, 9. 28. *H.* 8. c. 10. Mr. *Tindall* in his practice of Popish Prelates and Officers, relate. Thus did the (a) greate Cardinall, Favorite *woolfsey*, with Negromancy, and an Image made by forcery, which he wore about him; enchant King *Henry* the 8. to bringe him to his beck, which made the King

to doate upon and run haunt after him, more then ever he did on any Lady or gentlewoman, so as the King after that, began to follow him, as he before followed the King. By meanes whereof, he ruled all things at his pleasure, till his blacke Arte did faile him; Hereupon perchance it was, that this King afterward made an Acte against Conjurat[i]on, witchcrafts, Sorcery, and enchantments to procure vnlawfull love &c. *An. 33. H. 8. c. 8.* This Arte hath been practised by many Preists and Resuites here in *England* of late yeares, upon diuers of their Profelites, to seduce them to their faith; of which (b) *M. Gor*, regards two stories practised upon (b) *Foot* a couple of seduced Maydes, I could add two later, practised upon two gentlemen (the one a young Devonsher *same Lon-* man, of good estate, so bewitched with an enchanted *don 1624.* Crucifix hing by a Preist about his neck, above 9. yeare *p. 176.* since, that as long as it cōtinued about him, at his friends could neither perswade, nor force him either to goe to Church, or stay at home, or continue in the Realme, or to discourse or converse familiarly with them; but no sooner was it espied, and cut of his neck by his Mother (who beleevd it to be a Charme,) but he was presently another man, & wondred how he could bee so strangely bewitched as he was for above 3. monthes space before; Wheither any of our great Lord Prelates have learned this Arte from their familiars, Preists and Iesuites (who haue charmed all their zeale and prosecutions against them, and turned the whole streame of it against the godlyest Ministers and people, whom they revile and persecute under the name of Puritans,) I leave to others to inquire after, who are more priuy to their secrets then my selfe: Yf they have, I shall only desire them to re-

F

member,

43. *A Looking-Glasse for all Lordly Prelates.*

member, that Surely there is no enchantment against *Jacob*, Neither is there any divination against *Israell*, *numb.* 23. 23. and if they have bewitched any men with any their forceries, flatteries, misinformations, false delusions, or enchaunements, to up hold their Lordly pompe and greatnesse or Superstitious Romish Innouations, Yet this infernall craft (like vntempered mortar) will vndoubtely sayle them at the last, and then shall they (like their Father Satan) fall suddainely and fearefully from heaven to earth, like *Liteninge Luke* 10. 18. yea they, with all their vsurped power, lordlynes, pompe, State, glory, and multitude, shall forever descend into Hell. *Isay* 5. 14. as to their proper place. *Act.* 1. 25.

47. The diuell is an importunate suitor, who will hardly take any refusall or denyall of his suite; A diligent solicitor and vigilant prosecutor of his designs, overslipping no opportunity or meanes to atcheiue his ends, and an impudent shamelesse miscreant, who will never bee shamed, daunted, terrified by any detection, discovery, or publique dislike of his mischievous wiles, plots, and attempts against the Ministers, people, Ordinances, Gospel, Kingdome of God and Christ; as appears by *Iob* 1. 13. *Job* 22. c. 2. 1. to. 10. *Math.* 4. 1. *vol.* 10. *Ephes.* 6. 11, 12, 16. *1 Pet.* 5. 8, 9. So the Lordly Prelates are importunate suitors to Princes, and others, for the advancement & preservation of their Hierarchie, usurpations, Iurisdicions, Ceremonies, and the suppression of the purity and power of Religion, in which they will have no denyall or foyle; they are most vigilant, diligent, and earnest solicitors, loosing no opportunity, sparing no cost or paynes, or promises, to ef-
fect

se & any thing that may make for the advancement of their profit, honour, power & Iurisdiction, or suppression of the *Puritans* (as they terme them now) as their late encroachments upon his Majesties prerogative, the Subjects liberties, the Common Lawes, and other Officers witnesse, yea, they are impudent, shamelesse, most audacious brazen-faced creatures, who will neither blush at, give over, nor desist the prosecution of their impious Popish designs, though publickely detected to all the world; witnesse our present experience. For though the execrable Romish, Iesuiticall practises of some of our Lord Prelates to usher in Popery, Superstition and Idolatry, (as by licencing Popish and superstitious Bookes, purging and altering the *Common Prayer-booke*, *Fast-booke*, and *Gun-powder-treason-booke* in a most grosse and shamelesse (what I say not traytorly) manner, by erecting Altars, Images, Crucifixes, Crosses, (as the *Archbishop of Canterbury*, the Arch-Innovator both in Church and State affaires, though hee will not bee thus reputed, hath erected *Altars and Crucifixes* in the Chappells of *Lambeth*, *Croydon*, *London-house*, *Fulham*, &c. The Bishop of *Coventry* and *Litchfield* *D. Wright*, this last pestilentiall Sommer blotted out Gods *Ten Commandments* in the Cathedrall at *Litchfield*, and set up a giout-like monstrous Crucifix, as bigge and large as any three men, with an Altar under it, and also ray-sed the Chauncell; and set up an Altar at *Coventry*, as one *Knightly*, a knowne Popish Priest in those parts directed; as that *Good-man*, *S. Godfrey* of *Gloster* hath also erected a Crucifix and Altar in his Cathedrall at *Gloster*, and solemnly consecrated Altar-clothes for them. And likewise hath set up a new Crosse at *Winzar*, with a large

(c) Of the
Perill of
Idolatry.
41.42.61.
It is wis-
kednes for
a Christi-
an to erect
such an I-
mage to
God in a
Temple,
&c.

glorious Crucifix on the one side, and the picture of Christ arising out of his grave, with his Body halfe in and halfe out of his Sepulcher in goodly colours, on the other, not feareing to write thereon in *Capitall letters*, and to give publique notice to all the Realme: That this Crosse was repayred and beautified at his costs *Anno Domini 1635*. contrary to the expresse Doctrine of (c) our *Homelies*, which condemned the very making of the picture of Christ, or a Crucifix as Idolatrous wicked, and a meere lye, to which, hee, and all other our Crosse erecting Prelates have ofte subscribed, and therefore are worthy of no painted, but a reall Crosse themselves, for tollerating and erecting such Crosses and Crucifixes, contrary to their owne subscriptions, only to set Popery: 1 by silencing, suspending, and persecuting godly Ministers; Suppressing lectures and powerfull preaching in many Diocesse; encouraging people to neglect and profane Gods Saboathes with all Heathenish sportes and impieties, imposing new visitation Oathes, Articles, Ceremonies, and the like, setting up the Popes Canon law, rayling upon godly Ministers and people, & suppressing them under the name of Puritans; Magnifying Popish writings, and vilefyinge Protestant Authors, endeavoring to bring in the Gregorian account, punishing all those that oppose their Romish Innovations, or indiecte or molest them for it in the high Commission, now made a meere *Spanish Inquisition* to suppress our Protestant Religion, and set Popery with an high hand against his Majesties Lawes and publique declaration, and by sundry other such Jesuiticall tricks and stratagemes prescribed long since by the Iesuite *Contzen Politiq. liber. 5.* which

which their Lordships follow to an haire breadth. Since some, or all these their execrable practises I say (at which the very diuell himselfe might blush and hide his head) have been * laid open to all the world of late, in such an apparant undeniable manner, that all the people both cleerely see, declayme against, and abhorre their treachery, villany, and wicked Romish designs, and themselves (had they any conscience, shame, ingenuity, grace, or modesty in them) would be ashamed to shew their faces either in citty, or countrey, Much more at Court, having so notoriously abused his Majestie and affronted his Lawes and Declarations in all these particulars, and injured his Highnesse in his Royall Issues, Sister, Nephewes, in blotting them out of the *Collett*, late *Fast-booke*, and *Catalogue of Gods Elect*; Yet these audacious holy Fathers (as blusshlesse as their Gownes, their Rochetts or the diuell) are so farre from being ashamed, or reforming these their enormities and impieties, that they proceed on with as great or greater rage and violence in them then before, silencing more Ministers every day; yea breaking open the houses, committing close Prisonners and questioning those with an high hand, as *seditionous persons and offenders*, who dare preach or write against, or finde fault with those their perfidious, traytorly, disloyall, impious practises, Purgations, Innovations, Crucifixes, Altars, Tapers, and proceedings, execrable both to God and man; So like to the Divell are they growne, in their affronted shamelesse impudency.

** See looke
about you.*

48. The diuell hath great wrath, because hee knoweth hee hath but a short time: *Revel: 12. 13.* So have Lord Prelates now, great wrath, and exercise strange

*Ad. Henry
Burton D.
Burges,
M. White,
and others.*

unusuall rage, persecutions, exorbitances against Gods faithfull Ministers and people, hunting after them with their blood-hounds the Purlevants, and rising and breaking up their howses, Studies, Coffers, with unheard of violence, as if they were the archest Traytors breaching, witnesse their late proceedings against *Master Burton* in clapping him up close prisoner, and convicting his wife and Clarke to severall prisons onely for obeying his commands in presenting his Appeales and Sermons to the Lords, *For God and the King*, which makes people stand amazed at their tyranny, and causeth the Papists to triumph as if the day now were theirs: whereas Preists and Iesuities (meere Traytors by our lawes) are favored of late, as their darling Sonnes, and not molested by them. Therefore doublelesse the time of their vsurped tyranny & raigne wil be but very short, and their sinnes now growne ripe withall for the Sickle of Gods Iudgments) the first ruine of their antichristian Hierarchie and more then barbarous tyrannie, beere at hand.

49. When the great redd Dragon and his Angels were cast out of heauen (Gods Church) the heauens, and those that dwelt therein, by Gods commandments, did rejoyce, *Rev. 12. 12.* So when those Lordly Prelates and their forenamed Angels shall bee cast quite out of the Church of God, Shee and all her faithfull members will exceedingly rejoyce, they being now her greatest griefe and grievance, of which shee is so weary and sicke at heart, that shee groanes to bee delivered from, unburthened of them, being now intollerable for her to sustayne: Such is their present diuellish insolency, pride and open tyrannie: especially of that Arch-wolfe, and
madde

made red Dragon of Canterbury, who now makes open hayocke of Gods Church and Ministers; like another furious power, against all Lawes of God & the Realme, to the amazement of the people.

50. Hell and everlasting torments are prepared for the diuall and his Angels, reserved now in chains of darknesse unto the Iudgment of the great day; when they shall be all cast into the lake that burneth with fire and brimstone for ever: *Math. 25. 41. 2 Pet. 2. 4. Jude 6. Revel. 20. 20.* So are they prepared likewise for all proud Lordly, persecuting, * *unpreaching, oppressing, vy-* * *Oh that*
rannizing Prelates, who suppress the preaching and pro- a man had
 gresse of the Gospell, with the Preachers, Ministers, and but the
 Professors of it, and hate them to the death: And if view of
 there be any place or torments in Hell, hotter, deeper, hell, (saith
 greater, or more insupportable, horrid, and loathsome Father La-
 then other, Certainly that shall bee reserved for these tymer in-
 ungodly Lord Bishops and false Prophets: who shall his Ser-
 have the same condemnation and torments inflicted on mons, Hee
 them as the diuall himselfe shall vndergoe. *1. Tim. 3. 6,* should see
7. Rev. 20. 10. O that our proud persecuting Lording on one side
 Prelates would now at last consider this, o that they of it a row
 would repent and amend in time before they fall downe of unprea-
 headlong * quick into Hell; Some of them as their late ching Pre-

actions lates in

their
 square caps as farre as betwene this and Dover; I warrant you, as farre
 as betwene this and Dover. * *It is reported of his Arch-Graue of*
Canterbury, that when he was a poore Scholler in Oxford hee dreamed,
 that he should first be a Bishop, then Archbishop of Canterbury, and a
 great persecutor of Gods Ministers and people: (which wee see all veri-
 fied); and that at last hee shoulde come into hell, wherupon he awaked,
 and then and since oft related this dreame enough to terrify and awake
 his Lordship, if true, in the midst of his present furious persecutions.

a^ctions manifest to all the world.) being growne as insolent, as impudent, as desperate professed publique enemies to purity, piety, holynes the syncere preaching and Preachers of Gods word and power of Religion, as the very diuell himselfe; and some of them I feare) worse then any diuells. For first all the diuells beleewe Gods threats; word, Iudgments, and tremble at them *Iames. 2. 19.* but they (as their atheisticall, vnjust, vnconscionable, tyranicall liues and a^ctions proclayme to all men,) doe neither beleewe, nor tremble at them.

2. The diuell confessed *Paule* & his tellow preachers, to be the seruants of the most high God, which shew vnto us the way of saluation *Acts. 16. 16, 17, 18.* Lordly Prelates will not confesse our godliest faithfullest Preaching Ministers to be such witnessse there expung of the Collect in the last fast-booke beginning thus: It had beene good for us &c. Only because it magnifieth often preaching, and call such preachers, Gods seruants.

3. The diuell is exceeding diligent night and day, but Lordly Prelates very lasie & negligent in following of their spirituall Plough, (as *B. Latimer* shewes at large in his *Sermon of the Plough*;) & so in those three respects are worse then hee: When as they are parallels and check-mates with him in all and every of these 50. Particulars. From all which I shall frame this Argument, discovering the office and calling of Lordly Bishops and Prelates, not to be from God, nor of diuine institution, but from the Diuell, and his invention; which I challenge all great Lord Bishops to answer, if they can.

Those who are also together like the very Diuell, tread in his footsteps, doe his workes, and bring forth his proper fruits in all the forecited particulars and that principally by reason

reason of their function; those (questionlesse) are none of Gods institution, but of their Father the Divell, of and from whom they are Christ himselfe so expressly resolving: John 8. 44. 1 John 3. 8. Math 7. 16. 20.

Such have Lordly domineering Pontificiall Bishops and Prelates in all ages beene, and that principally by reason of their Lordly functions, as the premises, all Stories and experience manifest.

Therefore they, and their Lordly function, are none of Gods institution, but of their father the divells, of and from whom they are.

Yet mistake me not, I pray, as if I concluded every Bishop to bee like the divell in all these particulars, or to bee damned; Such uncharitablenesse and impiety, bee farre from me and all good Christians; I know some Bishops have beene godly men, and Gods deere Saints, & I doubt not but there are some few such now: though their cowardise and silence in Gods cause, in which they now dare not publikely appeare, bee inexcusable.

1. But yet this I say withall. First, that they were such before they were made Lord Bishops.

2. That their Bishopricks never made any of them better or more laborious or couragious for the truth then before, but many of them far worse fearefuller and lasier.

3. That since Bishopricks were endowed with Lordly riches, Iurisdiction, power, and pompe, I never read of any one man that was ill before, who grew a good and godly Christian by being made such a Bishop (a thing remarkable;) nor of any good man before, that ever grew better, more painefull, holy zealous, heavenly minded and laborious, but most of them al much worse,

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more

more idle, worldly, covetous, proud, luxurious, malicious, oppressive, petulant, self-willed, and unjust.

y. That most Lordly Prelates (especially those who have beene most pontificall, powerfull, Lordly, domineering, active and stirring in the Church and state) have in all ages since they were made Lords, Peeres, and Bishops, bene like the divell in all or most of the forecited particulars; and if any proved good, or became not such, it was only from the overruling sanctifying grace of Gods spirit in their hearts before, and after they were made Lord Prelates, not from this very Lordly office, pompe, power, and function it selfe, which otherwise would have made them such, as it hath made most other Popes and Prelates, as all stories evidence.

ys. Finally, I affirme; that if to bee a Lord Bishop, bet such a thing onely as many now define and make it, Namely, to manage temporall offices, and state-affaires, to give over preaching, except one Leuten Court-Sermon in a yeare or two, not in their proper Diocesse to their people; to follow and hunt the Kings Court, to get and dispose of Ecclesiasticall (and so netimes civil) offices and preferments; to suppress Lectures, Lecturers, and often preaching of Gods Word; Suspend, excommunicate, persecute, imprison, deprive godly Ministers and Professors for toyes and trifles, (yea for their zeale and piety,) against all Lawes of God and man; to consecrate Chappels, Churches, set up Crucifixes, Altars, Tapers, Crosse, Organs, Images, royle in Communion-tables Altarwise, set up Superstition, Popery, and Idolatry; License Popish and Armenian Bookes, Corrupt and purge the Common-Prayer-Booke, the Gunpowder treason Booke, the Fast Booke, yea the Articles

Articles of Religion, *ad normam Romanæ sectæ*, to make and impose new visitation Oathes, Articles, Ceremonies, Orders, Innovations, to make Ministers & Churchwardens perjured, to keepe visitations and Confessories without any Patent or Commission from his Majesty, in their owne names and rights alone; to graunt out Citations, Proces Excommunications, Probate of wills, Commissions, of administration, &c. in their owne names, under their owne Seales, not his Majesties to fine, imprison, censure, and wine his Majesties good Subjects, &c. their fellow brethren at their pleasures; to bee coached and barged up and downe from place to place (I am sure seldome to the pulpit) to bee courted, capped, attended, cloathed like petty Kings and Princes, to fare deliciously every day, to have stately Pallaces, great possiions, Knights and brave Gentlemen to attend them, Lords and Earles to crowch unto them, all to feare them, flatter them, none to rebuke, oppose or control them, (no not in their oppressing and unjust courses) to bolster out their encroachments upon the Kings Prerogative and Lawes, and on his Subjects Liberties with might, threats, and violence; to trample all Lawes of God and man under foot, and doe all things by will & power, not Law or Canon; to bee implacable, unmercifull, pittilesse, proud, stately, cruell; to shake up, terrifie and blow-beate, imprison, Excommunicate deprive, degrade, presents their fellow-brethren, and eate them like their Curres; to set forward all profanenesse, disorders, sports and Erhnicke pastimes even on Gods own day, and make no conscience of it; to doe all things like absolute Law-givers, Lords, Popes, and Monarks, or rather professed Atheists, fearing neither God nor

men, and breaking all their lawes, to bolster up base, drinke, idle, scandalous clergie men, exempting them from secular power & jurisdiction, to maintaine their Officers in manifold open exortions, oppressions, abuses, exhorbitant misdemeanor & the like: Which is now only to be and play the Bishop in point of Doctrine and practise: Then thus to bee and act the Bishop, is in truth to bee and play the very diuell, and to parallell him in all forecited respect; let those who are such Lordly Prelates deny it if they can or dare. j

The

The second Parallell
 BETWEENE THE IEWISH HIGH PRIESTS
 And Lordly Prelates.

AS Lordly Prelates resemble their Father the
 diuell in all the forenamed particulars, so doe
 they the Iewish high Priests in these ensuing
 Particulars.

1. The high Priests of the Iewes, were ordained of
 men, to offer gifts and sacrifices on the Altar *Heb. 8: 3.*
Exod. 40. Leuit. 1. to. 22. So our high Priests the Lord
 Prelates, are and will bee ordayned and also ordaine o-
 thers high Priests for this end, to offer Sacrifices and
 gifts at their new erected Altars (not to preach) the end
 why they every where erect, advance, consecrate, and
 bow downe to Altars, which now want nothing but a
 Masse to grace them withall.

2. The Iewish high Priests had their Miters, and
 brave costly pontificall Robes, ornaments, and attires,
 whereby they were differenced from other men *Exod.*
31. 1. to. 32. c. 28, 2. to 43. So have the Lordly Pre-
 lates, and that in imitation of the Iewish high Priests,
 from whence they derive them.

3. The Iewish high Priests went but once a yeare into
 the second Tabernacle to offer for the people. *Heb. 9: 7.*
 And our Lordly high Priests commonly goe but once a
 yeare, (and many of them scarce once in 3. or 4. yeares,
 witnesse both our present Arch-prelates & some other

unpreaching Bishops examples, into the Pulpit, to preach unto the people, or to offer sacrifice on the Altar.

4. The Iewish high Priests commanded the Apostles, not preach any more in the name of the Lord Iesus, to the people, that they might be saved; and apprehended imprisoned, and scourged them, for doing it. *Acts 4 & 5. 1 Thess. 2. 16.* Our Lordly Prelates heretofore, and at this very day, silence and suspend our best, our painfulllest Ministers from preaching Gods Word unto their people, that they may bee saved (though God, the King, the Books of Ordination and Statutes of the Realme enjoyne them for to doe it,) and threaten to apprehend, imprison, and fine them if they preach contrary to their suspensions; as the Apostles did, who in despite of all the high Priests threats, inibitions, imprisonments, stripes, three times one after another, *Daily in the Temple, and in every house,* (which now would bee a Conventicle) *ceased not to teach and preach Iesus Christ. Acts 5. 41, 42.* And so would and should our Ministers (now silenced against Law and Canon too) were they true successors of the Apostles, and not intoxicated with a base unworthy spirit of carnall feare and cowardise, which makes them betray their liberties, Religion, Flocks, Brethren to the will and rapine of these beastly ravening Lordly Wolves.

5. The Iewish high Priest granted out warrants or letters missive to *Saul* (breathing out threatnings and slaughter against the disciples of the Lord,) that if he found any of this way, whether they were men or women, hee might bring them bound to *Jerusalem. Acts 9. 2.* Lordly Prelates heretofore, and now, grant the like letters

letters missive, warrants, and Attachments to their Pursuivants and other malicious wicked Informers, to breathe out threatenings and slaughter against the Lords disciples, against divers godly Ministers, Christians, and all such as they please to stile, *Puritans* and *Conventicklers*, wheither men or women, to break open and ransacks their houses, take their bodies, bring them up Prisonners to *London, To ke, or Durham*, before their Lordships holynesses, to fine, censure, deprive, imprison and undoe them though Christ, his Apostles, and the primitive Bishops never claymed or exercised any, such Lordly, secular tyranny or Iurisdiction, but condemned it as unlawfull and unbecoming Clergie men.

6. The Jewish high-Priest *Ananias*, when *Paul* was convented before the Counsell and beganne to make his Apologie and plead his owne cause, commanded them that stood by to smite him on the mouth; and would not suffer him to speake in his owne defence. *Act 23. 1, 2.* Thus doe our Lord Prelates deale with Gods Ministers when they come before them in the High Commission or elsewhere; they will not suffer them to speake in their owne defence, or pleade their owne causes to the full; but when they offer to speake, enioyne them silence, or else command [the Pursuivant or Laylour] to smite them on the mouth, or take them away to the Prison, So imperious are their Lordships growne. Take but one fresh memorables instance instead of many others. One *M. Sneling* a grave Kentish Minister, was suspended *ab Officio & Beneficio* about a yeare and halfe since by *D. Wood*, commissary to the Bishop of *Rocheſter*, and after that excommunicated,

ted, pursued and articulated against before the High Commissioners, at *Lambeth*, only for not reading the Declaration for sports, fathered falsely upon his Majesty by the Prelates. To which Articles hee drawing up a full answer, shewing the reasons both in point of law and conscience, why hee conceived himselfe not bound to read it, and so not culpable of any crime; the Register refused to accept or receive his Answer though tendred to him in writing, saying, it was too long, and hee durst not take it. Hereupon hee contracted it into lesse then a sheet of paper and tendred it to him as his answer. He refused it the second time; and though he thus tendred his answer, yet an Attachment issued out against him, for not answering. The conclusion was, hee must put in onely such an answer as the Register should prescribe, without any justification or defence, or mention of the reasons why hee refused to read the Booke, telling him that he might and should put in his reasons in court, by way of defence. Whereupon he gave in a short answer without any defence at all in a manner; which coming to be repeated before one of the Commissioners, the Register and hee dashed out of his very answer (against all Law and Justice) what they pleased: which *M. Snelling* perceiuing, professed hee would not acknowledge for his answer none of his, but their owne making; yet notwithstanding this answer must stand as his. This Hilary tearme hee tenders his defence; the Register and Court at Informations refused to accept thereof, telling him it came too late; though before the cause informed against: At *Lambeth* he tendred his defence in Court; the Archbishop referre the consideration of it to Sir *Nathaniell Brent*, and *D. Guyn* whether
it

it were fit to bee received: only he hold them; he would have no dispute of the point; which is all one, as if his Grace had said: I will have no defence at all: This the event hath manifested. For hee tendering his defence to these, Refers, they refuse, to receive or allow thereof: telling him that the * King & the Archbishop have decreed that the Booke shall and must be read, and therefore hee must submit and read it, and they can allow of no Defence against it. That the Archbishop hath decreed it shall be read, I believe it without an Oath; but that his Majestie hath made any such Decree, they must lay the give me and all others leave to demurre to it; till they shall be able to produce, such a Decree as this under his Majesties great seale; which will be *ad Grecas Calendas*, tiran-
 loe here: the desperate impiety and injustice of our Pre-
 lates, parallell to that of *(h) Ananias*, when hee com-
 manded *Paul* to be smitten on the face as hee began to make his
 Defence. For first they will make and prejudice the not
 reading of this forged declaration, an heinous offence, upon his
 though there be no law, canon or precept at all for the
 reading of it; nor any clause at all that it should be
 read; much lesse by the Minister, nor any power given
 them so much as to question, much lesse to suspend, ex-
 communicate, fine or censure, any who refuse to read it.
 When as the great question is, whether it be an offence
 at all? but this must not be disputed. What now is this
 but to prejudicate, and not judge mens causes.

* See how these dis-
 ficers most
 unjustly
 of all their
 ny, oppres-
 sion, Inno-
 variations &
 iniustice
 Maiesty:
 to rob him
 of his peo-
 ples hearts
 and affe-
 ctions.
 (h) *Acts*.
 22. 1, 2.

2. No answer must bee given or received, but what themselves shall make and allow, and alter at their pleasures. Is not this pretty justice? What then shall bee, innocent?

3. When the answer is in, no defence must be made

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or

or accepted: If so, then the most innocent man in the world may bee condemned. What, no defence made? *Christ himselfe had liberty to make his defence before Pilate an Heathen Judge: Paul the like liberty before Felix, Festus and Agrippa, meeere Pagan Infidell Magistrates.* Yea the veryest Traytors and Rebels in the world, have liberty in all Courts of justice, to make their defence, and pleade the best they can for themselves, yet this godly grave Minister emming for such a grand crime as this, before our Lordly Prelates, must make no defence at all: O divell, o Iewish High Priests, blush at this impudency, impiety and injustice of these your sonnes and successors: A drunkard, an Adulterer, a Symoniacke, any incarnate divell may put in what answer and defence he please before them; but this grave Minister every way unspotted in his life and doctrine must not doe it, because they have decreed before hand to condemne him. Is not this right high Priests justice?

7. This Iewish high Priest sate to judge *Paul* after the law, and commaded him to be smitten contrary to the Law. *Acts 23. 13.* So our Lordly Prelates in their Consistories, Visitations, and Commissions; sit to judge Ministers and others his Majesties Subjects according to the Law, and yet imprison, fine, excommunicate, suspend, deprive, degrade, teare, fleece, and judge them, for the most part, contrary both to the Lawes of God, the Realme, and their owne Canons; as thousands of Presidents evidence of late.

8. The Iewish high Priest, by *Tertullus* his Orator, accused *St. Paul* before *Felix* the Governour, for a Pe-silent fellow, a mover of sedition among all the Jewes throughout the world, and a ring-leader of the Sect of the

the *Nazarens*, *Mt. 24. 1. 16.* The selfe same accusation haue the Lord Prelates laid to our Ministers charge in former ages, and to our zealous godly Ministers and Preachers now adayes, accusing them to the King and his Counsell, and persecuting yea, suspending, imprisoning them every where as pestilent, factious, seditious persons, and ringleaders of Sects and Schisme; as many late examples; and some now in agitation of evidence.

Witness M.

Henry

Burton

now charged by

them, with

sedition:

with many

others, as

was B. La-

timer, and

all our

Martyrs

of old.

9. The Iewish his Preists, informed *Pessus* the Governour against *Paule*, and desired favour against him, that he would send for him to *Ierusalem*; that there they might judge him themselves according to their owne law; or else murder him by the way *Mt. 23. 23. c. 24.*
6. Our Lordly Prelates (Especially his Archgrace of Canterbury and other our Cant Bishops) doe the like; informing the King, or temporall Majestrates against godly Ministers and people; and desiring not Iustice, but favour against them, that they would sent for them into their owne Courts or High Commissions; or not suffer them to appeale; or be released thence by Prohibitions, or other meanes; that so they might judge them after their owne law and wills, and be both enemies, parties delinquents, and Iudges in their owne cause, contrary to all reason Iustice, equity, and law, both of God and man; of which we have many late memorable Instances; and one thing verie observable, that they have caused his 'clausse (derogatory to his Majesties royall Iustice and supremacy, to make themselves absolute supreme Kings and Iudges) (that there shalbe no appeale or Provocation allowed or admitted from the high Commissioners, to be inserted into their last Com-

mission: A strange clause, to tie up his Majesties hands and soveraigne Justice from being able to relieve his oppressed or injured subjects, to be their causes never so good, their budge their censures never so partiall ridiculous exorbitant or unjust, and yet but a strange clause.

10. *Saul*, by authority received from the Jewish chiefe Priests, shut up many of the Sabas in Prison, and persecuted them even unto strange Cities. *Acts*. 26. 10.

11. 12. Our Lordly Prelates Pursuivants, Catchpoles, creatures and vermine, by like authority warrant and Commission from their Lordships, have done, and yet doe the like, breaking up mens dorbs and houses with open violence, as if they were traytors or felons by their High Commission warrants, in which case if they be slaine they have no remedy, neither is it any felony or murder as all the Iudges of England resolved in one *Simpsons* case 42. *Eliz.*

Judges of England 11. The Jewish chiefe Priests came to *Paulus* to Jerusalem informing him against *Paulus*, and desiring to have Iudgment against him without more adde, To one *Smip* whom *Hosius* gave this answer. It is not the manner of the Romans to deliver any man to die, before he which is accused, have the accusers face to face, and have licence

to answer for himselfe, concerning the crime laid against him *Acts* 25. 15. 16. The same doe Lord Prelates at this day: they informe Princes and temporall Magistrates and Iudges against godly Ministers and people, desiring to have present Iudgment against them, so that they would give them such an answer as this Heathen *Gouverneur Festus* did the Jewes high Priests, and not condonne them but by lawfull witnesses ever bringing both them and their accusers face to face, which would

discover

discover many a false brother and sic informing knave, who now by means of ex Officio Oathes & proceedings neuer appeares face to face to make good his accusation, and passeth vndiscovered.

12. Christ foretold his disciples, that he must suffer many things of the chiefe Priests. *Math. 16. 21.* And our godly Martirs and writers in all times, have foretold all godly Ministers and people, that they must and shal suffer many things of Lordly Prelates for Christs sake, as they haue done for many ages in al places where they haue borne any sway; yea Christ predicted, to his Disciples that he should be betrayed to the chiefe Priests, and that they should condemne him to death *Math. 26. 18.* The like hath beene predicted to his faithfull Ministers and seruants, concerning Lordly Prelates.

13. The Jewes chiefe Priests sent officers to apprehend Christ, because many of the people beleueed on him and harkened to his Doctrine; and were exceeding angry with the Officers because they did not bring him *Iohn. 7. 30, 31, 32, 35.* Lord Prelates in former times, and now adayes, have also vsually sent out Officers and Pursuants to apprehend Christs faithfull Ministers, because the people belecue and harken to their Doctrine, and are exceeding angry with them; yf they scape their hands and bring them nor before them; as appeares by many late examples.

14. The Jewes chiefe Priests consulted how to put *Lazarus* to death, because that by reason of him, many of the Jewes went away and beleueed on Iesus *Iohn. 12. 10, 11.* So Lordly Prelates heretofore have consulted how to put Gods faithfull Ministers to death, and now how to silence, suspend, deprive, imprison and thrust

them from their Ministry, because by reason of them many of the people goe away from them and their traditions and beleeve on Iesus; as hundred particular examples testify.

15. The chiefe Priests of the Iewes hired *Judas* for 30. peeeces of siluer to betray Christ his Master, & deliver him into their hands, sent a greate multitude with swords & Staves along with him, to apprehend him; which they did. *Math.* 26. 14, 15, 47, 48, 49, 50. *Mark* 14. 10. 43. to 47. *Luke* 22. 4, 5, 6, 47. to 52. *Iohn.* 18. 1. to 14. The same have Lordly Prelates done in all ages, hiring and corrupting godly Ministers and Christians, false disciples, friends, seruants, yea sometimes their very Kings, wives and Children to betray them into their hands and sending Perseuants and a great company of Sherifes, Constables and other Officers with them to apprehend breake open their houses, doores like theeues, and bring them before them, as the *Bookes of Martirs*, and present experience plentifully euidence, to their shame.

16. The high Preist sought for false witnesses against Iesus our Saviour, to put him to death *Math.* 26. 59. to 64. *Mark* 14. 52. to 62. and by their false testimonies seeke to contemne him, *Ibidem.* The same have done & yet doe Lord Prelates; (as Histories and experience manifest) against Christs faithfull Ministers and seruants.

17. When these false witnesses would not freee them, they endeavour to inforce him to accuse himselfe by captious questions First, they examined him concerning his disciples and doctrine: To which he gave them this answer; I spake openly to the world, I ever taught in the *Synagogues* and in the *Temple*, wheither the Iewes
allway

allway resort, and in secret have I said nothing, why askest thou me? aske them that heard me, what I have said unto them, behold they know what I said (refuting to accuse himselfe or his Disciples) *Iohn* 18. 19, 20, 21, 22, 23. After this, the high Preist said unto him, I adjure thee by the living God that thou tell us, wheither thou be he Christ, the Sonne of God. Iesus saith unto him, Thou hast said &c. Thou the high Preist rent his clothes saying, hee hath spoken blasphemy, what farther need have wee of witnesses, behold now yee have heard his blasphemy; What thinke yee? They answered and said, he is guilty of death: Then did they spit in his face and buffeted him, & others smote him with the palme of their hand saying Prophecy unto us thou Christ, who it is that smote thee, &c. *Math.* 26. 63. to 69. After which, they tooke counsell together to put him to death, and deliver him bound to *Pilate* the Governour, before whom they accuse him; And when *Pilate* would have released him to the people, they perswaded them that they should aske *Barrabas* and destroy *Iesus*, and to cry out let him bee crucified; And when *Pilate* yet pronounced him innocent, and would have discharged him, the chiefe Priests replied, If thou let this man goe thou art not *Cesars* friend, for hee speaketh against *Cesar*; Never leaving him till they had crucified, and sealed him up fast in his Sepulcher. *Math.* 27. & 28. *Iohn* 18. & 19. Thus have Lord Prelates formerly dealt with the godly ministers and Saints of Christ, and now deale with his faithfull Ministers and Servants; when they have no true or sufficient witnesses against them, they enforce them against Scriptures, Councells Fathers, Decretals Canon, Civill Canon law, the practise of the primitive

primitive Church for above 1300. yeares after Christ all which time there is not one precedent extant or story of any such Oathes or proceeding among Christians) by *ex officio* Oathes and Articles to accuse and entrap themselves ; of purpose to catch matter of censure and condemnation out of their owne mouths which when they have gotten, then they insult over them. Spit in their faces, buffet, revile, deride, and jeare them ; take counsell against them to silence, suspend, deprive, fine, imprison, or destroy them ; never ceasing their malicious prosecutions, till they see them close prisoners in their graues ; and if any temporall Majestates pronounce them innocent, or are willing to discharge them at any time then they accuse them as enemies to *Cesar*, as factious, sedicious, pestilent fellowes. and tell them, Yf they let them goe, they are not *Cesar*, the Kings or Churches friends, Yea when any time of grace, release or Pardon comes they can, and doe perswade Kings and temporall Magistrates to pardon and release *Barrabas*, theeues murderers, whores, bawdes Preists Iesuites, Adulterers, drunkards, and all other notorious malefactors, but yet Iesus his innocent Saints and servants must have no grace at all, no mercy enlargement, grace or justice, but be imprisoned, ruined, molested destroyed, and by this meanes at last, they most vnjustly Crucify, vex and ruine these pure innocent Saints of Christ, as they did Christ himselfe. A l which our Booke of *Martyrs* and dayly experience witnesse to the full, in each particular; yea, many of our present Prelates doe as much as in them lieth to crucify Christ himselfe, and that in a farre more barbarous manner then ever the Iewes did : For First, they crucified and set him only
upon

unto many Crosse. 2. The Iewes crucified him but once, they oft times one after another. 3. They kept him so longer on the Crosse then till he was dead upon it, & then gaue Ioseph of Aramathea leave to take him downe, beseeching Pilate that he might not hang thereon till the next day Iohn 19. Our Lord Prelates keepe him allwayes hanging before their eyes, on the Crosse, and never take him downe, as if he had still continued on his Crosse till now and never been taken off, buried, raysed againe from the dead, and carried into heauen. And why so I pray? First, to shew their cruell and bloody disposition, it being their daily practise to crucify Christ in his Image and Saints, which makes them so much in love with the sight of the Crucifix. 2. To manifest themselves to be the high Preist vndoubted Successors, who crucified Christ. 3. To testify, that they delight so much in the picture of Christs death, as they haue no care nor thought at all to imitate him in his paynfull preaching life. 4. To manifest to all men, that if Christ were now a live in the flesh, they would as certainly crucify him againe as the high Preists did. 5. To tax the Sacrament of the Lords Supper, & Scriptures of much imperfection; as if they were not sufficient, to shew forth Christ death till he came (without this additament of a Crucifix) to their Dull Lordships, who seldome receive the one, or seriously meditate of, & preach the other. 6. To manifest, that they desire not to have Christ to live & rule as a King or supreme living Lord in his owne Church, which he cannot do, as long as he hangs as a dead man on his Crosse; that so they themselves may Lord it and rule Christs Church at their owne pleasures according to their owne Canons, Lusts, and pleasures, not his word, as the Iewish

high Preists did. 7. To testify; that their Lordships thinke there is litle neede to preach Christ crucified; & that a dumbe blinde painted Crucifix, is a farre better preacher of Christ and his death then their Lordships. And if so, what neede of Bishops or Preachers, when we may haue store of Crucifixes at a farre cheaper rate?

18. Finally, some of the Lewes high Preists, were rebels and traytors to their Soueraignes; as *Abiathar* was to *Solomon*, who there upon deprived him of his office, but spared his life though he deserued death 1. *Kings. 1. 7. c. 3. 26. 27.* So many hundred Lord Prelates in forraigne partes, and aboue 60. of our owne here at some (Especially the Arch-Bishop of *Canterbury*, & *Yorke*) haue bene notorious Atch-Traytors, Conspirators & Rebels too against their Soueraignes, Especially those Emperors and Kings, who haue most fauored magnified and advanced their secular greatnesse, pompe, and power, A just Iudgment of God upon them, for aduancing these Prelates be Lords and temporall Princes, against Christ owne precept, *Math. 20. 25.*) and I pray God, all of them be now faithfull to their Kings and Soueraignes, which I have cause to feare. In all these regards then you see how the Lewis high Preists, and Lordly Prelates are direct Parallels, and so in verity, their vndoubted Successors: one mayne argument and pretence to support their Lordly Hierarchie over their Brethren, being deduced from the high Preists example.

*The disparity or Antithesis, betwene Christs
and Lord Prelates.*

IF any now in these Prelates behalfe replie, that they are of our Saviour Christs owne institution, his true Disciples, Sonnes, and followers, nor the divells, (as the First Paralell manifestis them;) To disprove this Cavill, let them a little consider the Antipathie, or disparity betwene our Saviour Christ and them, in these ensuing particulars.

First, our Saviour Christ was so poore, that hee had not so much as an house or kedde of his own whereon to rest his head. *Math. 8. 20.* Our Lord Prelates, (though in regard of their birthes for the most part very like our Saviour, borne in a stable, or some poore obscure Cottage:) yet when once they become Lord Bishops they have many Mansions, Palaces, and stately princely habitations, wherein they wallow & take their pleasure, as if they were borne Prelates or Princes: and yet not content therewith, they still complaine their are poore Prelates, craving and hunting after farre more, farre greater Possessions, though not borne heires to one farthing by the grace, nor demeriting halfe so much for their paines or preaching, at the poorest ten-pound Curate in their Diocesse.

Secondly, Our Saviour Christ, had but one poore threed-bare-Coate without a seame, woven from toe to toe, for which the Soldiers cast lots. *Math. 27. 35. Iohn*

19. 23. 24. Yea, *Iohn Baptist* (the greatest Prophet that euer was borne of a woman) hath his rayment oyle of Camels haire (not silke or fatin) and a leatherne (not a brave great silken) girdle about his loynes, *Math. 3. 4.* Our Lordly Prelates haue many silken, satrin, scarlet, Gownes, cassockes, robes, coapes, rochets, hoodes, patched up with many seamés and piebalde colours, with many new inuented Pontificall vestments, disguise and quadrangular caps and trinkets peculiar to their Holinesses, which poore Christ never wore, saw, knew or dreamt of, and would haue certainly disdaind to looke on, much more to weare, being as unseemely for, as displeasing to him, as the *purple scarlet Robe*, and *Crowne of Thornes* that the *Souldiers* violently put upon him in derision, when they mocked and Crucified him.

Thirdly, Our Saviour Christ, had but course farre, and hard diet for himselfe and his Apostles and Guests; to wit, a few barley loaves and some small fishes for the most part served in on the bare ground; it being his chiefeest meate & drinke, to doe his Fathers will, and to finish his worke. *Iohn. 4. 31. 34. c. 6. 5. 10. 15. Math. 14. 17. 20. 22. c. 15. 34. 30. 38. c. 16. 9. 10. Iohn. 21. 9. 10. 13.* Yea, great *Iohn Baptist*'s ordinary food, was nought else but *Locusts and wild honey.* *Math. 3. 4.* Our Lordly Prelates have all variety of costly dairies, cates, iunkets, wines, drinckes, and Provisions, both for the nselues, wives, children, guests, servants, equall to any Barons Lords or Earles of the Realme, making commonly as sumptuous, great if not more luxurious feastes then they. Witnesse the more then Epicurian and Royall excessive feast of (p) *William Warham* Archbisher of Canterbury; at which the great Duke of Buckingham with his 120. attendants, waited

(p) *Antiq.*
Ecclesia
Brit. p.
350. 351.
352.
Godwins
Catalog.
p. 167.

on this Archprelate, as his High-Steward and Butler, (too
meane an office for the greatest Peere then living) going
bareheaded before his Grace, ushering in his first Service in
bowing his body to his Holinesse, as to the Pope of this other
world. Witnesse the (q) unparalleld monstrous Feast of
George Nevell Archbishop of Yorke, the greatest that Eng-
land ever knew or heard of; the particulars whereof you may
read at large in Godwins Catalogue, with others; which I
pretermit, of which *Antiquitates Ecclesie Brit: Godwin,*
and *Sir George Paule in the life of Archbishop Whitgift,* can
informe you. And it is so farre from being their meate
and drinke, that it is their least thought and care, their
least desire and endeavour, their greatest trouble, paine
and purgatory to preach Gods Word; and doe his will
and worke, as Christ our Saviour did.

(q) Godwin:
p. 611. 20
614.

Fourthly, Our Saviour Christ was so poore; and so
ill stored with moneyes, that hee had not so much as a
Didrachma (about fiften pence of our money to pay
tribute money for himselfe and his followers; but was
enforced to send *Peter* to the Sea to borrow it of a
poore Fish, for want of a friend to lend him so much,
hee and his whole retinue, not being able to make
up so small a summe among them: *Math. 17. 27.*
But Lordly Prelates, borne not to a *Didrachma*,
have not only their hundreds and thousands by the
yeare, (and yet doe none, or litle spirituall worke for
it, most of them all put together, not preaching halfe so
often as a poore Stipendiary Curate that hath but eight
or ten pound by the yeare.) yea their hundreds or thou-
sands lying by them in their bagges, besides, and yet are
not contented. So like are they to our Saviour in this
particular.

Fifthly, Our Saviour Christ, and his Apostles too, went about on foote from village to village, preaching the Gospell throughout all Galilee and Iudea. *Math. 4. 23. & 51. 2. c. 10. 5, 6, 7, 9. 10. 14. c. 12. Iohn. 4. 6. Marke 1. 38, 39, Luke 9. 2, 3, 4, 5. c. 10. 3. 10. 12. Acts 10. 38. Math. 14. 13. Marke 6. 33. Acts 20. 13.* And when hee rode (in state) into Ierusalem (which was but once) hee rode but on an Asse. *Math. 21. 1. & 16.* But our Prelates when they goe abroad to visit or preach before the King (for they seldome preach in any Countrey village in an age) or when they have any businesse to Court, to Parliament or any Citie, yea when they goe to their Cathedralls, or a Church, that is neere them, are so farre from going a foote, that they seldome ride on horsebacke, (and then on a stately *Railway*) but in a Coach or Chariot drawne with foure or six pampred horses, with many horses, horsemen and footmen environing them; and if they meete a poore cart or wagon by the way (or a lighter meete their Barges on the watter, where they ride in pompe to) if they stirre not presently out of the way to give their Lordships passage, they will lay the poore Carters and Lighter-men by the heeles for their paynes (as * some of the have lately done:) So like are they to our Saviour. And here I cannot pretermit a merry Story. (p) A certaine *German* Clowne or Boare (as they terme him) seeing the Bishop of *Colen* ride in state with a greate traine of horsemen before and after him, stood gaping on the Bishop as he passed by and smiled to himselfe; The Bishop perceiving it, made a stand, and demanded of the Boare why he thus smiled, bidding him speake the truth freely without feare, for he should not

* His
Archgrace
of Canter-
bury.
(p) In an
old Booke
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ference be-
tweene
Christs &
antichrists
Bishops.

no damage, Whereupon the Boare replied, that he smiled to thinke with himselfe, whether *St. Martin* (Patron and First Bishop of *Colen*) ever rode in such state as he did now: The Bishop herevnto answered, that he was an ignorant silly fellow, for he did not ride in his state, as he was Arch-Bishop of *Colen*, but as he was the cheife Prince Elector of *Germany*: Where upon he wittily retorted: Suppose (said he) my Lord, the diuell should come and fetch away the Prince Elector, I pray what would become of the Bishop, I feare me he would to Hell too: At which the Bishop being confounded went his way. Our Prelates may apply it to themselves without my helpe.

6. our Saviour Christ was meeke and lowlie in heart, full of compassion and mercy, and gaue rest to mens soules and bodies. *Math. 11. 28, 29. x. 9. 36. Luke 10. 33. Heb. 5. 2. Ephes. 4. 32.* Our Prelates (like men exalted from law degree) are for the most part feirce chollerick, furious, proud, haughty, insolent, arrogant, malicious, revengefull, implacable, full of mercilesse and barbarous inhumanity, vexing and disquieting both the bodies and consciences of godly Ministers and people; as the *Booke of Martirs*; and experience testifie.

Take but this one remarkeable fresh instance in leive of many. This last pestilentiall *Somer*, the Lord Brooke his Lady, was delivered of a child at *Dallam* in *Suffolke* within Bishop *Wrens* Diocesse of *Norwich*. The Earles of *Bedford*, *Doncaster*, & 3. or 4. Lords more, were here upon invited to the christning; which being solemni-
zed on the Lords day afternoone, these Lords earnestly pressed the Lord Brooke, that they might have a Sermon then preached upon this extraordinary occasion. He
there-

therevpon desired one Mr. *Asb*, his household Chaplaine to preach; who knowing the Bishops perversnesse, was vnwilling to doe it; till at last upon his Lords command to preach, he condescended, and preached accordingly. *Bishop Wren* hearing of it, some two dayes after sends his Apparitor with a Citation, to somon Mr. *Asb* to appeare before him: who being rode that morning to Cambridge, the Apparitor after he had beene courtously entertained at my Lords house, desired to speake with my Lord *Brooke* himfelse, who coming to him; he acquainted his Lordship, that he had a Citation for his Chaplaine, who it seemed was rode abroad & therefore he would leave the Citation with his Lordship, to serve it on his Chaplaine when he returned: My Lord therevpon, demaunded of him, whether he tooke him to be an Apparitor, or intended to make him one? He replied, that the Bishop commaunded him to leave it with his Lordship, in case his Chaplaine was not within, and if his Lordship would not receive it, he would sue out an excommunication against his Chaplain and have it published in the Church the next Lords day. Vpon which he tooke the Citation; and upon his Chaplaines returne rode over with him to the Bishop: who sitting in state like a great Lord, or demy Pope, my Lord *Brooke* acquainted him, how his Apparitor had left a Citation with him against his Chaplaine, and that he and his Chaplaine were therevpon both come together to his Lordship to know what the businesse was, and what his Lordship could object against him; His Lordship therevpon answered, that his Chaplaine had openly affronted him in his Diocesse in daring to presume to preach therein without his speciall license, and that

that on the Lords day afternoone, when he had exprefely prohibited all Sermons within his Iurisdiction: telling Mr. *Ash*, that he would make him an example to all others, and that if he could not punish him fufficiently in his owne Court, he would bring him into the * High Commiffion for this infolency, unto which my * The Lord *Brooke* answered, that his Chaplaine was unwilling to preach, and that therevpon he commaunded him Court our Bifhops to doe it upon this fpeciall occafion, being importuned now abuse by the Earkes and Nobles then prefent; defiring his to fet up Lordfhip not to be offended with his Chaplaine, for their owne obeying his commaund, upon fuch an extraordinary Papall occafion. The Bifhop replied, that his Lordfhip did Hierarvery ill to offer to maintaine his Chaplaine in this; that chie, and No Lord of *England* fhould affront him in his Dioceffe enforce in fuch a manner, and if he did his Majefty fhould know their unof it, & that he would make his Chaplaine an example. lawfull My Lord *Brooke* demaunded, whether his Lordfhip commands, could take any exception either againft his Chaplaines life or doctrine? He answered no: Then my Lord, faid he, I hope the offence is not great, there being no Law of God, or the Realme, nor Canon of the Church, that inhibits Minifters to preach on the Lords day afternoone. (To which he might have added that the very declaration for Sports, much vrged by the Bifhop on the Minifters of his Dioceffe, as his Majefties, allowes of Sermons every where in the afternoone: Since it prefcribes No Sports to be ufed but after the end of diuine Service, and AFTERNOONE SERMON: as Bifhop *White* confeffeth in his examination of A and B. p. 131. and p. 9. of the Declaration: our pleasure is, That the Bifhop and all other inferior Church-men fhall for

their parts be carefull and Diligent, both to instruct the ignorant, and convince and reforme them that are misled in religion &c. Therefore that Bishops and Ministers should preach on the Lords day afternoone, as well as in the forenoone; & not be questioned, but commended for doing it:) The Bishop demaunded of Mr. *Asb*, how he durst presume to preach in his Diocesse, without his special License? (though his Lordship could preach at Cambridge, as they say, in Paris his pulpit, without his license:) Mr. *Asb* answered, that he had a Metropolitically license from the Arch Bishop to preach over all his Province: the Bishop bad him produce it: My Lord, said he, I have it not about me; No, replied the Bishop, nor any such license, and for ought I know you are no Minister: where are your Letters of Order? My Lord, said he, I durst not be so bold or dishonest to informe you I had such a license, were I not able to produce it; and had I no letters of order, or were no lawfull Minister, I presume my Lord would not have entertained me for his Chaplaine: my Lord, both my license and orders are at home, and I use not to carry them alwayes with me in my pocket. My Lord Brooke intreated his Lordship to dismiss his Chaplaine and prosecute him no further, all would not doe; he would make him an example, and so after many threatning speeches to him and my Lord, they departed. The Bishop presently proceedeth with all violence against Mr. *Asb* in his owne Court; no Mediation of Lord and friends would pacify him; till at last the Earle of *Doncaster* told him, that if he would not dismiss him his Court, he would complaine to the King against him, since he preached only upon my Lord *Brookes* commaund, and his and other

other Earles importunity: Hereupon the Bishop leaving the Chaplaine, falls upon the Churchwardens of the Parish for permitting him to preach without his License, fines them (*Quo iure* I know not) forty shillings a peece, enjoynes them to doe publike pennance in the Church with a white wand and a paper in their hands; to aske God, and his Lordship forgivenesse, to confesse, that their censure was just, and to desire all others to take example by them, not to offend in like manner; All which the poore men were enforced to doe. O pride! O tyrannie.

7. Christs very yoake is easie, and his burthen light. *Math. 11. 30.* Lord Prelates yoakes exceeding heavy and intollerable; witnesse those under which the whole Kingdome now lie groaning & languishing, with their many late new invented Ceremonies, Oathes, Articles, Injunctions and Innovations.

8. Christ, whiles he was on earth, went about continually doing good, and healing all that were oppressed with the Divell. *Acts 10. 38.* Lord Prelates when they ride about in circuite, or their visitations, (not foot it, as our Saviour did,) doe no good at all, but only mischief: silence Ministers, set up Altars and new popish ceremonies, pill and poll both Ministers and people with new extorted fees & procurations disquiet all good men, and instead of healing, wound and further oppress those like devils that were spiritually oppressed by the divell before, by exactions, suppressing Gods ordinances especially powerfull preaching, which should cast out the devils that spiritually possesse & take them captives at their wills.

9. Our Saviour Christ went about all the Countrey

K 2 preaching

preaching in every Synagogue where he came, *Math. 4. 23. Mark. 1. 38, 39.* Our Bishops ride sometymes about the Country in their trienniall visitations, to fill their guts and purses, and at other times hawking, hunting, faesting, and recreating themselves, but seldome or never goe or ride thus abroad to preach in any one Church or Synagogue; inhibiting those Ministers that would, to doe it.

10. Our Saviour preached daily and constantly in the Temple, beginning early in the morning, and continuing untill evening (and so preached morning and evening) *Luke 19. c. 21. 37, 38. John 8. 2.* But yet wee finde not that ever hee read any common Prayers or Homilies in the Temple or any other Synagogue. Our Lordly Prelates are so farre from preaching dayly in our Temples, that few of them preach monthly, or quarterly, some of them, scarce yearly; some, not once in three or foure yeares, yea in ten or twelve yeares together; and other not at all; and so farre are they from preaching, or approving morning and evening Sermons even on the Lords owne Sacred day, much lesse on others; that they have suppressed the Lords day early morning Lectures in *London*, and all afternoone Sermons on the Lords day in many Diocesse in the Countrey, making it an high offence, deserving both suspension and excommunication, to preach on the Lords day after dinner. Yea they are not ashamed to license *Shelfords Sermon* of uncharitable *Charity*, against often preaching, in dire & opposition to our Saviours example; and the very established *Momely of the right use of the Church. p. 3. 4.* to which he & themselves have subscribed. Such undoubted Sons disciples and followers are they of our Saviour in this particular.

11. Our Saviour Christ when he preached, read only his Text, and then closed the Booke and gave it againe to the minister, & sate down & preached without booke. *Luke 4. 17. to 22.* Our Prelates, when ever they chance to preach, commonly read not onely their Texts, but their whole Sermons too, if not their very prayers; being so dull of memory, that whereas our stage-players can get their parts by heart though they act every day of the weeke, yet their stupid block-headed Lordships cannot conne one Sermon by heart in a yeare or two; their doctrine being so far from sinking into their owne hearts, that it never so much as enters into their heads when they preach it, but onely into their books, where they leave & shut it up close prisoner into their lips, which presently vent it out againe: Are they not then very deuout Preachers, very much in loue with Gods word, with which they will neither trouble their braines nor hearts; sweet followers of our Sauours steps, in this particular?

12. Our Sauior Christ with fasting, praying, weeping & preaching was so leane, that he might tel al his bones. *Psal. 22. 17.* Our Lord Prelates with feasting, Lording, laughing, sleeping & loytering are so fat & plumpe (for the most part) that they or others can neither tell nor feele their bones.

13. Our Sauior Christ was full of grace, goodnes and truth *Iohn 1. 14.* Lord Prelates are cōmonly ful of gracelesnes, profanenesse, malice, enuy, pride, ambition, couetousnes, idlenes, dissimulation, and hypocrisy, hauing little reall, but only meere titular grace to adorne them.

14. Our Sauior Christ made both the deafe to heare, the blind to see, and the dumbe to speake: *Math. 9. 33. c.*

12. 23. c. 15. 30. 31. Our Lord Prelates make the hearers

of Gods Word deafe for want of preaching, the seing blinde through ignorance, and our preaching Ministers dumbe, by silencing and suspending them.

16. Christ sent forth his disciples, not to read Homilies, or divine service (which every clowne or schoole boy can doe as well as the learnedst Minister) but to preach the Gospell, *Math.* 10. 7. 10. 14. *Luke* 9. 2, 3, 4, 5, 6. c. 10. 2. 10. 15. and that as well in mens private houses as the publicke Synagogues, *Ibid.* and *Acts* 5. 42. c. 20. 20. which now (forsooth) our Lordly Prelates condemne and censure for a Conventicle: yea hee bid and commanded his disciples goe into all the world and preach the Gospell to every creature, teaching them to observe all things that hee had commanded them. *Math.* 28. 19. 20. *Marke.* 16. 15. yea he enjoyed them earnestly to feed his flocke and Lambes. *John* 21. 15, 16, 17. Our Lord Prelates silence and suspend Christs faithfull Ministers, prohibiting them (not onely in private houses but in Churches to) to preach the Gospell to their people, send them about only to read divine service and homilies; and command them to observe and subscribe to whatsoever Canons, Orders, Articles, Ceremonies, and Injunctions they shall prescribe them, though contrary to Christs charging them; not to feed, but fleece their Lambes and Sheepe: And are they not then good Pastors?

16. Our Saviour Christ was the good Sheopard that laid downe his life for his Sheepe; hee knew his Sheepe, and was knowne againe of them, and they heard and knewe his voyce *John* 10. 6. 11. to 16. Lord Prelates are rather Wolves then Sheopards, reddier to take away their Sheepes lives then to lay downe their lives for their

their Sheepe; many of them being so farre from knowing their Sheepe by name, that they never so much as saw them, the most of their Sheepe never so much as seeing or knowing their faces, much lesse hearing or knowing their voyces in the Pulpit, many of them (though they have thousands by the yeare, of purpose to preach to their Sheepe) not so much as bestowing on Sermon on them in 3. or 4. yeares space; receiving above 3. or 4000. pounds for every Sermon they preach, too greate a rate for so little worke: Yt these men were *Tankard-bearers* and should sell their watter at that rare they take for their Sermons, our watter certainly would be farre dearer then the richest wine; Yet many of their Sermons for which they take so much, are scarce so good as ditch watter.

17. Our Saviour Christ, though he were equall with God the Father, yet he made himselfe of no reputation, but tooke upon him the forme of a Servant, & was made in the likenesse of men, humbling himselfe for farre, that he became obedient to death, even to the death of the Crosse *Phil. 2. 6, 7, 8.* Our Lord Prelats, though equal comonly in birth to the meaneest Peasants, yet (in doubt in imitation of our Saviour) make themselves of so greate reputation, that they take upon them not only the forme and title, but the pompe and state of Lords and Petty Princes, not servants; and as if they were not made in the likenesse of men, but borne Princes, Angels or demy Gods; they become disobedient to all lawes of God and man; and insteede of humbling themselves to death, and the Crosse for Christs sake, they tyrannically humble their brother Ministers and other Christians to the Prison, the Pillary, the Crosse, & Stocks for Christ,
 Witnesse

Witnesse our *Bookes of Martires*, and late experiencee.

18. Our Saviour Christ, though he were rich, yet for our sakes he became poore, that we through his poverty might be made rich. *2. Cor. 8. 9.* Our Lord Prelates, though poore and beggarly at first, yet for Christs sake they are content to become greate and rich; that so others through their power, riches, avarice, tyranny, and extortion may be made poore, to enrich themselves the more.

19. Our Saviour, when *Peter* drew his sword to cut of *Malchas* eare therewith, immediately healed it againe, commanding him to put up his sword into the Scabbard. *John. 18. 10, 11. Luke 22. 50, 51. Math. 26. 51, 22.* Our Lord Prelates now ingrosse both swords into their sacred hands, and insteede of putting them into the Scabbard, draw them out like valiant men, smiting off some mens eares and noses with it, and now threaten to maine and mangle more in like manner, insteede of curing those allready maymed by them: Such swashbucklers and gladiaters are they growne. Yf we have warres with *Spayne*, we hope his Majestie will send these hacksters packing to those warres to mangle and hackle off the *Spainards* eares and noses, insteede of his loyall Subjects.

20. Our Saviour Christ, after he began to preach, refused to intermeddle with secular affaires, or to divide the inheritance betweene the too Brethren; refused the kingdomes, Pomde and glory of this world; affirming openly, that he and his kingdome were not of his world *Math. 4. 8, 9, 10. Luke 12. 13, 14. Ioan. 6. 15. c. 17, 16. c. 18. 36.* Our Lord Prelates, after they become Lords (forgetting their primitive base originall and pedigree; with

with that vow they made to God in Baptisme, to forsake the divell and all his workes, the vayne pompe & glory of the world with all covetous desires of the same, and all carnall desires of the flesh, so that they will not follow nor be ledd by them, and that precept of St. *Iohn. 1. Iohn. 2. 15, 16.* Love not the world nor the things of the world, if any man love the world, the love of the Father, is not in him. For all that is in the world, (the lust of the flesh, the lust of the eye, and pride of life) is not of the Father but is of the world) intangle themselves in worldly, secular state affaires and offices, become Lords *Temporall* instead of *Spiritual*; intermeddle with all temporall affaires, hunt after the Kingdomes, government, honour, pompe, state, and pleasures of this world with all greedinesse and diligence, instead of preaching the Gospell and converting soules to God: ingrosse all power and temporall Iurisdiction into their hands, smite with both swords at once like madde-men on every side, and though they pretend their Lordly calling to bee of God, yet they and it are plainly of this world, and not of Christ, as their actions manifest.

21. Christ both preached, and administred the Sacrament to his disciples, in his ordinary apparell, sitting at a Table, and that standing in the midst of the risme, *Math. 26. 26, 27, 28, 29. Marke 14. 18, 22, 23, 24. Luke 22. 14. 10: 21. Iohn 13. 4, 25, 28. Cor. 10. 21. c. 11. 23, 24, 25.* Yea, when he sent abroad his disciples to preach he sent them in their usuall vestments, expressly inhibiting them, to provide them, either silver or gold in their purses, or to take or weare two Coates *Math. 10. 9. 10. Marke 8. 8, 9. Luke 9. 3, 4, 5 c. 10. 4.* (Therefore certainly they wore no cassocks, hoods, gowns, coates

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or surpluses (*alias surpluses*) or rochets on their backs, or any such new, Massing, masking vestments, as our Prelates have since invented and prescribed, under the severest penalties, for Ministers to preach, to administer the Sacraments and read their divine Service in) our Lord Prelates when they preach, or administer the Sacrament themselves, or by others, preach and administer it in their *Pontificalibus*, coapes, surplusses, hoods, cassocks, gownes, rochets, with other disguised extraordinary apparell; Yea, they administer the Lords Supper in these holy vestments, only at an Altar standing at the East wall not a Table, in the * mid st of the Quire, as of old, commanding all to receive the Sacrament of Christs Supper, *kneeling*, not *sitting*, (and why not Baptisme then as well as it?) the better to adore the Eucharist; condemning Christs and the Apostles gesture of sitting, as irreverend, unmannerly, and undecent; adoring the very Altar, and bowing to it even to the ground, when as they have the consecrated Bread & Wine in their hands, as if it were more honorable and worshipfull then that, for which they say they bow unto it. All, which antichristian Popish vestments ceremonies and fopperies *Thomas Becan* hath learnedly refuted, in his *display of the Popish Masse*, to which I shall referre you; only I shall answer a Scripture or two, which they alledge for their white rochets and surplusses; To wit, *Revel. 3, 4, 5. 18. c. 6. 11. c. 7. 9. 13. c. 19. 11.* Where the Saints and Martyrs, are said to be clothed in white linnen robes; Therefore Bishops ought to wear white rochets, and Ministers white surplusses. A learned argument if well prosecuted.

I. For, these white linnen robes and garments mentioned

tioned in these Texts, were no rochets or surpleses (as these fond men dreame,) but the spotlesse white robes of Christs owne merits and innocency, wherewith these Saints (who had put on the Lord Iesus Christ, and made their robes white in his precious blood) were inuested, as is obedient by *Rev.* 19. 18. 6. 3. 18. 4. 5. 6. 7. 13. 14. compared with *Pom.* 13. 14. *Ephes.* 5. 26, 27. which kinde kinde of sacred white rochet or surplesse, few Lord Prelates ever yet wore upon their backs, or gowne sleeves.

2. These white robes were not worne only by Bishops, Ministers, Clergie, & Cathedrall men as rochets and surpleses are, but by all the Saints and Martirs of Christ alike. Yf these Tipes then prove any thinge, it is only this. That all men ought to weare rochets and surpleses not Bishops and Church men only.

3. These white robes were their ordinary daylie garments which they never put of upon any occasion, no not when they rode in triumph upon white horses, *Rev.* 19.

14. Therefore no argument for rochets and surpleses which are put on only upon speciall occasions and not ever worne as ordinary apparell, These Lordly Prelates perscribing only blacke gownes and garments, wearing none but such out of the Church and their supplisses & rochets (to testify their spotlesse purity and holinesse) for the most part only in the Church, to testify that they are only white Saints in shew whiles they are in the Church and Quier, but blacke friendes and divells for the most part in all places else, in their lives and actions. The true significant reason, as I conceive, why they weare white robes and rochets only in the Church in time of diuine services (where they commonly leave and put them off with all their seeming purity and holinesses

with their surplesse) but black coates & vestments under them and in all places else. A thing worthy observation.

4. These robes were not worne by these, or the Martyrs, on earth, whiles they lived; but put upon them in heaven, after they were dead. Therefore no argument for, but against the wearing of rochets and surplesse here.

5. The Disciples and Apostles when they were sent to preach had certainly but one Coate and garment on the them, and that vndoubtedly no white rochet, nor surplesse; These Scriptures therefore make nothing for both, or either of them.

6. These Saints are said, to ride upon white horses only, and in these their white linnen garments. *Revel. 19. 14.* I may therefore better argue hence; That Bishops and Ministers ought ever to ride upon white horses and no other, and that in their rochets and surplesse, not their Canonick coates cloakes or halfe-gownes; then they thence infer; That they ought to preach & read prayers in their surplesse. But of these surplesages enough and too much: I proceed.

22. Christ professeth of himselfe, that he came into the world, of purpose for to preach the Gospell, *Mark. 1. 38.* *Luke 4. 18.* Lord Prelates professe, that they were not ordayned Lords or Bishops, to preach Gods Word, but to rule, governe, and Lord it over their fellow Brethren and their dioceffer.

23. Our Saviour Christ maketh continuall prayer & intercession to his Father for all his chosen people, *Röm. 8. 34.* *Heb. 7. 25.* Our Lord Prelates, as they seldome preach, so they earely or never contend earnestly or make intercession unto God in earnest hearty fervent prayer for their people that they may be saved and converted:

verted: Yea some of them (as Bishop *wren*) contrary to the practise of all former ages, begin to prohibit Ministers under paine of suspension and excommunication, to make any conceived prayers before or after their Sermons, suspending, and excommunicating them if they doe it; o unparalleld impiety! o atheisticall Novelty! Wee know that *Moses*, *David*, *Salomon*, *Ezra*, *Jeremiah*, *Daniell*, with the Saints and Prophets in the old Testament used conceived, but no set-formes of prayer, that we read of, the like did Christ and his Apostles in the New Testament; prayer being a speciall gift of Gods Spirit, given to all his children, upon all their severall necessities and occasions. 1 *Kings* 8. 38. 45. 49. 54. *Neh.* 1. 6. 11. *Pf.* 102. 7. *Pf.* 141. 2 *Ezech.* 12. 10, 11. *Acts* 1. 14. c. 6. 4. c. 10. 31. c. 12. 5. 1 *Cor.* 7. 5 *Phil.* 1. 4. 2 *Cor.* 1. 11. *Col.* 4. 2 *1am.* 5. 15. 16. *Ephes.* 6. 18. *Rom.* 8. 15. 26, 27. *Iude* 20. Thus did the Ministers & Preachers of Gods Word in *Iustin Martyrs* and *Tertullians* dayes, (as appeares by both their *Apologies*) both before and after their Sermons & love-feastes: Thus did the Fathers, as appeares by their works; & the Primitive Christians and Martyrs upon all occasions, as Ecclesiasticall Historians evidence. Thus did our Martyrs of old, witnes *M. Fox* his *Acts and Monuments*. Yea, *Archbishop Sandes* of *Yorke*, before & after his Sermons; & *B. Pilkington* of *Durham* before and after his Sermons on *Nehemiah*, *Obadiah*, &c. with other of our Bishops used conceived Prayers of different formes, according to the variety of their Texts, & the present occasions, which they published in print, for others imitation. Thus have all our Ministers, generally done in all ages and places, especially from the beginning of reformation to this present, till a generation of upstart unpraying Lordly Prelates and lasty Doctors,

(who know not how to pray, or mak a conceived prayer out of their owne heades and hearts upon any occasion, no more then a child that is newly borne,) have cryed downe all extemporary conceived Prayers, (as well as studied Sermons and frequent preaching,) endeavoring utterly to extinguish this most heavenly gift of Prayer, not only in all private Christians, but also in all those godly Ministers whom God hath endowed with this eminent faculty, by confining them only to the very words of the *Canon*; which are no more a prayet then the Creed or ten Commandements, (which many ignorant people mumble over, as good prayers) and hath made many great Doctors unable for to pray without the helpe of a Common-prayer booke, upon any urgent occasion. For prooffe whereof, I shall instance only in two late examples. When the *Earle of Castle-haven* was to bee beheaded, there came two great learned Deanes & Doctors of Divinity, to his lodging, to pray with him before his death. Where calling for *A Common-Prayer Booke*, they read over the *Letanie* to him, (which was all the Prayers (they could make) and so concluded their deuotions. The Earle much grieved and discontented therewith, brake forth into these speeches. *Alas, what doe these Doctors meane to trouble themselves, or mee, in praying to God, to deliver me, from lightning and tempest, from plague, pestilence and famine, from battle and murther, and from sudden death, who am now presently to die and lose my head? Or, what doth their praying, to preserve all that travell by land or by water, all women laboring with child, all sicke persons and young children, &c. concerne either me or my present condition, who am now ready to perish and bee destroyed? Miserable comforters are they.*

they. This hee spake with teares in his eyes; and there upon desired the company there present with him to goe with him from these Deanes into another roome, where hee made such an heavenly fervent extemporary Prayer, pertinent to his present dying condition, as ravished all the Auditours, and drew rivers of teares both from their eyes and hearts, which these non-praying Doctors Letany could not doe. When the honorable religious Lord Veere some two yeares since, was sodainely stricke with death arrow at Sr. Henry Vnt his table at *White-hall*, as he sate at dinner, and caried from thence into a with-drawing chamber adioyning where he dyed, a grand Dr. of Diuinity (one of his Majesties Chapplaines being there present, was upon this unexpected occasion desired to kneele and pray with the company. The Dr. Hereupon calls for a Common-prayer-booke, and answer being madde that there was none present; he replied, that he could not pray without a Booke. Whereupon a Knight there present tooke him by the gowne, and forced him to kneele downe telling him, that my Lord was dying, and he must needes say some prayer or other; vpon this he begins *Pater noster*, for other prayer could he, none: Which the Knight hearing, bads him hold his peace, for my Lord was dead, and he was but a dead Divine. Who knew not how to pray. Such wooden Doctors & Prelates have we now adayes, that know not how to pray upon any sodaine occasion; because (like little children) they ever confine themselves to a set forme of prayer, proceeding neither from their heads nor hearts but their lips only, which every Schoole-boy can read with as much devotion, as they. So vnlike are they to our Saviour Christ and his Apostles,

files, who were able to pray *ex tempore*, with all manner of supplications, and prayers upon all occasions, and would have all Ministers and private Christians, to be thus able too. *Ephes. 6. 18. 1. Tim. 2. 1, 2. 8. Phil. 4. 6. 1. Pet. 4. 7. 1. am. 1. 5. 6. c. 5. 14.*

24. Finally, our Saviour Christ whiles he was on earth, suspended, silenced, deprived, censured, imprisoned, and close imprisoned no Ministers or Christians, whiles he was on earth: (yea, he was so farre from this, that he was anoynted and sent by the spirit of the Lord God, to binde up the broken-hearted, to proclaim liberty to the captiues and the opening of the prison to them that are bound. *Isay. 61.* But Lord Prelates silence, suspend, deprive, censure, imprison, and close imprison both Ministers and good Christians at their pleasures; but never binde up the broken-hearted, or proclaim liberty to the Captiues, or the opening of the prison to them that are bound, Take him Iaylor. Catch him Pursuiuant; Away with him to the Fleet, the Clinke or Gate-house: I set a thousand pounce fins upon his head; &c. bring their vsuall mercy, language, & Lordly tone. Christ had no Prisons, Counters, Gate-houses, Cole houses, to imprison and mure up Christians or Ministers in, for discharging a good consciences, or obeying God rather then men, or refusing to take an vnlawfull *ex officio* Oath: No consistory or High-commission to conuent men in, no visitation or *ex officio* Oaths Articles, Procurations, Dispensations, Tor-quots, Licenses to preach or keepe schoole; No Deanes, Archdeacons, Vicars generall, Chancellours, Commissaries, Surrogates, Officials, Registers, Pursuiuants. Apparitors, Informers, but only 12. preaching Disciples attending on him. Lord Prelates have all and every of these,

these, and would not thinke themselves Bishop without them. Christ thought his written word & precepts, sufficient to governe and instruct his Church, to the end of the world, without any Prelates Canons. *Math.* 28. 19. 20. Lord Prelates thinke not so, but deeme their owne Canons and Injunctions without his word, the only lawes whereby to governe and direct the Church. Christ was persecuted, imprisoned, scoffed at, crucified by the high Priests, and yet prayed for his enemies, leaving us an example, that we should follow his steps *Ephes.* 4. 32. *1. Pet.* 2. 21, 23. *Luke* 23, 24. Lord Prelates are not thus persecuted, imprisoned, scoffed at, and crucified, but persecute, imprison, scoffe at, crucify, and burne others for Christs sake; and insteede of following Christs foot-steps in praying for their enemies, they excommunicate, banne, curse, anathematize them to the very pit of Hell, with Bell Booke and Candle, and sometimes offer this vnchristian violence to their very ashes, bones, and veines; as our Booke of Martires manifests. Since therefore Lord Prelates in these and infinite other particulars are so contrary opposite, & vnlike to our Saviour Iesus Christ, I may safely conclude them to be none of his institution, Sonnes, or followers: For hee that is truly Christs, and saith that he abideth in him, ought himselfe also to walke even as Christ walked *1. Iohn.* 2. 6. But Lord Prelates walked, but directly contrary to him in all these particulars: Therefore they are none of his, and abide not in him what euer vaunts they make to the contrary: And if they be none of Christs institution, Sonnes, Disciples or followers, then certainly none of his Apostles (the next thing I shall succinctly illustrate.

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*The opposition and contrariety betweene Christs
Apostles and Lordly Prelates.*

First our Saviours Apostles, yea Peter (the Prince of all the rest, as the Papists vaunt) had neither silver nor gold *Acts* 3. 6. Lord Prelates have plenty of both: yea doe little or no worke for it, and lesse good with it, vnlesse it be out of a vaine-glorious humor to get themselues applause by some Pontificall stately structure, or monument of their ambition pompe and pride.

2. These Apostles were poore, and yet made many rich, as having nothing and yet possessing all thing 2. *Cor.* 6. 10. Lord Prelates are rich, and yet by their oppression, tyranny injustice, great Fines, imprisonments, extortions and griping Officers make many Ministers and good Christians poore; they have all things their hearts can wish, and yet through covetous ambition and desire of more, and ill use of what they have, truly possesse nothing.

3. The Apostles were made a spectacle unto the world unto Angells, and to men *1. Cor.* 4. 9. Lord Prelates are not made but make others such for Christs sake.

4. The Apostles to their dying dayes, did both hunger & thirst & were naked, buffeted, despised, accounted fooles, defamed, reviled and persecuted, Yea they were made the very filth of the world and the offscouring of all things for Christs sake, being

being in stripes often, in imprisonments, perills, and death often, in watchings often, in labours more abundant for Christ 1. Cor. 4. 10, 11, 12, 13. 2. Cor. 6. 5, c. 11. 23, 24, 25, 26. Lord Prelates are in no such condition at all, they sustayne no such hardship for Christ; but they eate and drinke of the best, are gorgeously clad, courted, yea flattered, honoured and accounted great Lords, prayfed above measure, feasted, promoted and made the greatest Peeres the most swaying overruling Lord controllers of the world, & Primates of all others for Christs sake; being never in stripes &c. But only in voluptuous pleasures, stately Palaces, Princes Courts, downe beds, and lazy idlenesse for Christ; and when persecution or affliction for the Gospell come; they either turne chiefe persecutors, or turne-coates, rather then they will vndergoe any stripes, imprisonments, perrills, or deaths for Christ, by whom they enioye so much honour, pompe, wealth and worldly pleasures.

5. The Apostles had no certayne dwelling place and laboured, working whith their owne handes, and yet never gave over preaching for want of maintenance 1. Cor. 4. 11, 12. Acts 20. 34. 1. Thess. 2. 9, 2. Thess. 3. 8. Lord Bishops have divers certaine Palaces, Sees, Mannors, & Pontificall Mansions; their hundreds and thousands by the yeare; neuer labour with their hands (and seldowne with their tongues or braines) to get their livings; and yet preach not so oft in 2. or 3. yeares, as Paul and other Apostles did in a weeke, when they labored to.

6. The Apostles were troubled on every side, for Christ, yet not distressed; perplexed, but not in despaires persecuted, but not forsaken; cast downe, but not destroyed; alwayes bearing about in the body the marke;

of the Lord Iesus, and being alwayes delivered unto death for Iesus sake: 2 *Cor.* 8, 9, 10, 11. Lord Prelates never were in such extremities, never suffered such things, as all or any of these for Christ, but have usually brought others into the Apostles condition far specified for Christs sake; As the Booke of Martyrs, and experience manifest.

7. The Apostles were called from the receipt of custome, from all other secular employments, and separated for the Gospell of Christ, forsaking all other things to preach and propagate it alone as soone as they were called to bee Christs Apostles and disciples, *Math.* 4. 18. *to.* 23. *c.* 9. 9. *Marke* 10. 28, 29. *Rom.* 1. 1. *Acts* 13. 2. Lord Prelates when they are made such, intrude themselves into secular offices and employments, call themselves back againe to the receipt of custome shouldring themselves into Lord Treasurerships Lord Chancellorships & other such great temporall offices, to support and maintaine their part, power and antichristian throne; erect Popery and Romish superstition, and rule all things at their pleasures: yea they almost wholly separate themselves from Christ, and the preaching of his Gospell, lay aside and give over their Ministry, &c. Preaching, that so they may wholly add to themselves to the world, the pleasures honours and preferments of it, to Court and State affaires, and Lord it over all men both in Church and State.

8. Christs Apostles, were all equall among themselves, and Lorded it not one over the other, nor yet over their fellow brethren, or the Lords inheritance never Pursevanting, imprisoning, fining, banishing or depriving of them like Pagan Princes, they being expressly prohibited

ted so to doe, *Math.* 20. 25, 26, 27. *Luke* 22. 25, 26, 27. *Cor.* 1. 24. 1. *Pet.* 5. 1, 2, 3, 4. Lord Prelates Lord it one over another and are not equall among themselves, witnesse their Popes, their Patriarkes, Cardinall, Bishops, Metropolitanes, Arch-Bishops, Bishops, and Bishops Suffragans, al subordinate unto another; they clayme a superiority *Iure diuino* over their fellow-Presbiters (their equalls, and all one with themselves by diuine law & institution *Acts* 26. 17, 28. *Phil.* 1. 1. 1. *Tim.* 3. 1, 2, 3. c. 5. 17. *Titus* 1. 5, 7. 1. *Pet.* 5. 1, 2, 3. *Math.* 20. 25, 26, 27, c. 28. 19: 20.) Yea they Lord and tyrannize it over their fellow Ministers, Diocesse, and the Lords inheritance suspending, silencing, excommunicating, pursuauing, fining, imprisoning reuiling, depriving them, prescribing new Ceremonies, Injunctions, Articles, Oathes, Orders, and fining and punnishing them for the violation of them at their pleasures, like absolute Popes, Kings, Monarks, Parliaments, against all lawes of God, and the Realme, as ancient, and (above all others) present experience testifieth: So like are their Lordly Sanctities to the Apostles, or rather to their holy-Father the Pope & diuell.

9. The Apostles preached daylie the Lord Iesus, and his Gospell, to the people, because Christ, & God himselfe enioyned them to doe it, notwithstanding the high Priests & whole Counsels suspensions inhibitiōs, threats, imprisonments, and scourgings to hinder and deterre them *Acts* 4 & 5. 1. *Thess.* 2. 15, 16, 17. Lord's Prelates (on the contrary) are so farre f. om imitating their examples, that they every where against the lawes of God and the realme, yea contrary to the very Booke of ordination, and charge there given them when they were ordayned,) suspend & prohibit Ministers from preaching Christ & his

Gospell to the people, that they may be saved, threatening to imprison deprive and ruine them if they doe it; notwithstanding Christ and his Apostles have expressly commanded them, (and their Lordships to if Christs Ministers, or their Successors) to doe it under payne of eternal woe (which Bishop *Wren* commaunded to be blotted out of a Church wall in Ipswich *Mat.* 28. 19 20. *Mark.* 16. 15. *Acts.* 20. 28. 1. *Cor.* 9. 16, 17. 1. *Tim.* 4. 1, 2, 3, 4, 5. 1. *Tim.* 4. 13. c. 5. 17. The very highth of al iniquity and impiety 1. *Thess.* 2. 15, 16. Yea, money base fainthearted Ministers forgetting this President of the Apostles, set now silence under these illgall impious suspensions, and some of them, like hirelings flie from their flocks, and leave them to be devoured of these raging wolves, as full experience manifests, whereas if they were true Sheopards and faithfull Ministers, they would rather lay downe their lives then flie or give over preaching upon such vngodly, vnjust Suspentions, meerely void in law, which of Common, Civill, Canon or Diuine.

10. The Apostles dayly in the Temple; and in every howse (which now forsooth were a Conventicle) ceased not to teach and preach Iesus Christ *Acts* 5. 42. (and that notwithstanding all the high Priests inhibitions, suspensions and imprisonments) Nay *S. Paul* as he spread and preached the Gospell of Christ almost over all the world ever from *Ierusalem* round about to *Illyricum* and where Christ was not once so much as named before, *Rom.* 15. 19. 20. So hee disputed and preached daily in the Schoole of one *Tyrannus* for two yeares space, *Acts* 19. 9. 10. Yea for three yeares space together, he ceased not day and night to warne every one at *Ephesus*, with teares, teaching them publikely and from house.

house to house, (now a dangerous unlawfull conventicle in our Lord Prelates judgement) *Acts* 20. 20. 21. 31. he, and the rest of the Apostles, by their daily preaching and holy lives, converting thousands unto God & planting and watering many eminent Churches; as the *Acts* and *Epistles* of the Apostles, witnesse. Our Lordly Prelates are so farre from not ceasing thus to preach dayly, themselves, that few of them preach monthly, or quarterly, and it is much if they preach annually, and then only at Court: Others of them (as our great Archprelates) not in three or foure yeares space or more: some not at all, (as the dumbe Bishops of *Oxford*, *Landasse*, and others:) yea, they doe all they can to preach, write and cry downe frequent preaching, as hurtfull and superfluous: suppressing all or most weeke day Lectures, with Sermons on Lords dayes afternoone in many Diocese, (O impiety!) inhibiting all painfull, godly Ministers from preaching, some totally, other at least halfe so often as they desire to doe, or more: and, (which is a thing almost incredible, and most impious) suppressing Lectures and preaching in all infected places, and that on the solemne Fast-day, as a meanes to spread the pestilence, even then, when all former ages, and an eminent ancient Popish Councell, have cried them up as most necessary and usefull; the sicke having farre more need of spirituall physicke and Physitians, then the whole: *Math.* 9. 12. 13. As for preaching from house to house (bee it by a Minister in his owne parish only) our holy Lord Prelates are so farre from practising or approving it, though Apostolicall, that they most unchristianly prohibit, most impiously condemne, most severely punish it, and the repetition of Sermons for a dangerous

rous Conventicle, deserving imprisonment, excommunication, fining, deprivation and what not, is a clowd of late examples testify. Such holy successors of Christs Apostles are these ghostly Lords spirituall; I will not say, carnall, worldly, and diabolicall, as some too truly stile them: This being one of *Satan the great dragon his*

** principall instructions to the heard-men of his goates, Bi-*

** An Answer to the Bishopps and Archbishops; to see that they hate, despise and blaspheme both the word of God, and the true Preachers and letter sent vers thereof, and not to suffer the truth and freedome of Gods Law to be knowne, but to keep it under as much as they can: to suffer no true Preachers to abide in their Diocesses, but quickly to bring them into great thraldome, charge and compiled penury; and never to cease till they have driven them away & imprisoned in their roomes and places Doctor Ignorance Doctored by Iohn mine drunkard, Sir Iohn Lacke-latin, with Sir William Mayler, wilde-oathes that hunteth after whores, and such also as can an. 1542. play dissembling hypocrites, whereby the diuels empire of darkenesse doth exceedingly flourish, which much decayed in all places by the true and frequent preaching of Gods word. As for their planting or watering of Churches, and converting store of soules to God, by their diligent frequent zealous preaching and pious lives, Alas, which of our great Archprelates can truly say, that hee ever yet truly converted one soule to God by his life or doctrine? Which of all our Lordly loyterers can shew mee one man that he thoroughly converted to Christ or reduced to an holy life since he became a Prelate? (scarce one or two, I feare, of the whole packe.) Or what men are they this day living in England who can say with comfort, that a Lord Bishop was the meanes of their true conversion? Such converts doubtlesse are so rare, that all their names,*

names, I feare, (like the good Roman Emperors) may bee ingraven in one ring; whereas the soules they have murdered and tumbled into Hell by their ill examples, unjust, ungodly, tyrannicall, atheisticall lives, supressing of preaching Lectures, godly Ministers, repetition of Sermons, private Fasts, and Christian private assemblies in all places; declamations against purity, Puritans, piety and precisenesse, making and countenancing ungodly, unworthy scandalous Ministers; stirring men up to prophane the Lords owne day by Dancing sports, &c. As wofull experience witnesseth past all deniall. O that these unprofitable Lord Prelates would consider that excellent saying of Pope Gregory the first. *Pensemus ergo &c.* Let us therefore diligently consider, who have ever been converted by our preaching: who being reprehended for their perverse actions, have repented upon our reprehension: who out of our instruction hath forsaken his luxury: who declined his covetousnesse, who his pride? Let us consider what gaine wee have brought into God, who receiving a talent are sent by him to negociate with it. For he saith; *Occupis till I come.* Behold hee now commeth; behold hee requireth gaine out of our negotiation. What gaine of soules shall wee shew unto him out of our negociation? How many sheaves of soules shall wee bring before his sight out of the croppes of our preaching? Let us set before our eyes that day of so great distresse, wherein the Iudge shall come and exact a strict account of those servants to whom he hath committed talents. There, shall Peter appeare with converted Iudaea, which hee hath drawne after him: There, Paul, leading, that I may so speake the converted world. There, also Andrew shall lead Achaia after him; there, Iohn Asia, Thomas India converted by them, and present them to the view of the Iudge. There all the Rammes of

the Lords flocke shall appeare with the gaines of soules, who by their holy Sermons draw a converted subdued flocke after them. When therefore so many Shepherds shall come thus with their severall flockes before the presence of the eternall Shepherd, what shall wee poore wretches (what shall our unpreaching, unprofitable Lord Prelates) say, who after our negotiation returne empty to our Lord; who have the name of Pastors, and yet have no sheep at all to shew whom we have nourished and converted. Here were wee are called Shepherds, and yet thus we lead no flocke at all: therefore we shall then be reputed as hireling and murtherers, not as Pastors. A speech which should make all our Lordly Prelates humble and give over their Lording, loytering and fecular imployments, to fall a preaching & winne some soules to God.

11. *Paul*, (Christ's most laborious Apostle) preached not only in the morning, but also in the evening on the Lords day, and continued his Sermon untill midnight. *Acts 20. 7.* Our godly devout Lord Prelates, not onely give over preaching themselves on Lords day evenings, but professedly prohibit it as vnlawfull, by their printed visitation articles, suspending those that dare to preach; (though they catechize also) on the Lords day evening, that so the profane vulgar may haue more liberty, and spend that time in dancing and playing, which this Apostles spent in preaching. And are they not then his vndoubted Successors.

12. Finally, the Apostles had no quadrangular Caps for their round pates, no stately Miters for their heads, no rochers, Surplices, Stoles, or other Pontificall disguised vestments for their backs or armes, no rings or Crossiers for their hands and fingers, no Altars for their
Sacra-

Sacrament of the Lords Supper no Tapers, vestment Images, Crucifixes Altar clothes, Organs, or Arras hangings, Singing men, Cheristers, Prebends, Petty Carons, Canons, Deanes or Chapters for their Cathedralls or priuate Chappells (which they wanted) no Vicars generall, Commissaries, Officialls, Registers, Pursuants, high Commissions, visitation Oathes, Articles, Orders, Injunctions, Canon lawes or Canonists for their Diocesse, no Coaches, Chariots, pamperd Palfreys, Footmen, Horsmen, Cookes, Butlers, Keepers Hunters Falkners, & traine of attendants for their pleasure, State, iournies, or hospitallity; no cringings and bowings to Altars, Tables, Crucifixes, or the name of Iesus, no standing up at *Gloria Patri*, *Athanacius* and the *Nicene Creede*, no kneeling at the Sacrament, no Procurations; Letters of Ordination, licenses to preach, or keepe Scholes, Probate of wills, Commissions of administration, Seales of armes, Titles of your Grace, your Lordship, your Holynesse, your Father hood, Primat, Patriarke, Metropolitan, Arch-bishop, most reverend Father in God &c. Alas poore silly Fists and Michaniks, they neither had, nor knewe, nor euer dreamed of all these Pontificall Inuentions, Ceremonies, vestments, Ornaments, Titles, which our Lord Prelates claime, enioye, enforce by diuine authority as their Successors, in which they place the very honour, lustre, life and essence of their Episcopalties and Lordlyresse; They; poore men, thought the Canon of the Scripture (as did their Master Christ) sufficient to rule and guide the Church to the end of the world *Math. 28. 19, 20, Gal. 6. 16.* Sufficient to make them wise to salvation, to build them up, to give them an inheritance among
N 2 them

them that are sanctified, and to bring them safe to heaven *Abs* 20.32. *Gal.* 6.16.2 *Tim.* 3.15. Yea all sufficient for doctrine, reproofe, correction, instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good workes 2. *Tim.* 3.16,17. without any other Canons, Decretalls, Articles, Injunctions &c. Lord Prelates are of a quite contrary faith and judgment. They, poore silly Creatures, in their first generall Counsell at *Ierusalem*, would impose no Ceremonies at all upon the Gentiles, nor lay no other but these necessary things, as a burthen on them, to abstayne from fornication, and from blood, and things strangled *Abs* 25.28,29. And *Paul* himselfe, without expresse Commaund from God, would not enioyne or single vnmarried life to any, but only advise it, Yet so, as to leave every man to his owne free liberty and discretion 1. *Cor.* 7.8.9.25.26.27.28. to 40. Yea else where; Hee beates downe all humane Traditions and Constitutions as no wayes obligatory in diuine, or Ecclesiasticall matters. *Col.* 2.20.21.22.1. *Cor.* 7.23.1 *Tim.* 4.1.2.3.4.5.6. *Gal.* 1.10.6.2.9. to 20.6.3.1.2.6.5.1.2. But our Lordly Prelates farre wiser and statelier then they, who were no Lords nor Peeres, of their severall divided heads without advise of Kings and Parliament, by their owne Lordly authorities in their owne names, can forge, prescribe enioyne, and that upon Oath and subscription, many hundred unnecessary Ceremonies, Articles and injunctions, not any where commanded by Christ; and impose them upon Ministers and people under paine of suspension, excommunication, imprisonment, deprivation, and what other penalties their royall Papall Majesties please, to inflict, enforcing Church-wardens

wardens (contrary to Gods Law, by the very *Rhemists*. If thou bee owne doctrine) to present the infringers of them upon *put to an* Oath, (whereas they enioyne them not to present the *Oath to* violaters of Gods owne Ten Commandements, Or any *accuse Ca-* of Christs, or his Apostles precepts (as they are such) *tholikes*, upon oath, which God himselfe never enforced to bee *for perzving* enquired or presented upon oath; a thing considerable) *God as* Such Gods, Popes, Kings, Tyrants, and absolute *they ought* Lords are they now growne over mens consciences, *to doe, or* soules, bodies, and estates, all now made captive to their *to utter* more then divine, Imperiall, Papall, pleasures; as *any inno-* experience every where testifieth to our grieve and *cent man,* payne. *to Gods e-*

Iudge now even you Lordly Prelates, and all ye peo- *nemies* ple of the realme, by all the premised Parallels; whei- *and his,* ther these great Lords and their Prelacie bee of diabo- *thou ough-* licall or divine institution, wheither they are of Christ *test to re-* or the diuell; the impes and spurious beards of the one; *fuse such* or Sonnes and genuine Children of the other; the suc- *unlawfull* cessors and followers of the Iewish High Priests, or *Oeaths:* of the Apostles: Iudge, I say, of these things; *but if thou* not with passion or affection, but with imparcialli- *have* tie and conscience; not by opinion or fancie, but *not con-* by experience and truth: not with malice or pre- *stancy and* judice eyther way; but with downe-right sincerity *courage so* ty, as you desire *CHRIST* shall Iudge you at the *to doe, yet* day of Iudgement, and as your selves then shall judge. *know, that* And such oathes *binde not*

at all in conscience and law of God, but may and must bee broken under payne of damnation. For to take such vowes or oathes is one sinne and to keep them is another farre greater. Rhemists Notes on Acts 23. v. 12. A shrod blow to all visitation and ex officio Oathes.

And when you have done his, then let our Lordly Prelates give up that verdict of themselves and others of them, as their soules and consciences shall sincerely dictate; And then I doubt not, but their pretended *Inuoluntarie* for their Lordly Hierarchie, will be a *non est inuentus*, and all their Lordlynesse, pompe, power, state, Pride, Canons, Articles, Oathes, Ceremonies, Titles, Innovations, Suspensions, and present fore-specified practices, cast and sentensed for ever to the pit of Hell, from which they sprung, if my poore weake Iudgment doth not misinforme me.

Iohn Rupeccijs (a bold propheticall preaching Friere) told the Romish Cardinals and Prelates some 300. yeares since, that they were the Peacocke whom all the birdes had enriched with their feathers, whereby shee was growne so proud, that shee would never know herselfe, till the Kings and Princes of the earth that had decked and enriched her, should come, and taking every one of them his owne feather, leaue her as bald and naked as they found her, and then as their pride & wealth was the begining of all the errors, Schismes and corruptions in religion that troubled the world, so their humiliation and fall should be the end of them. I may apply his Prophecie to our Lordly Prelates now: they are the only proud Peacockes of the world so adorned and swolne with worldly honour, power wealth, pompe, pride and greatnesse, that they will never know either God or themselves till the King & temporall Lords who have decked and enriched them with these gorgeous plumes, shall come, and taking every one of them his owne feather, leave them as bald and naked as they found them. And then as their pride,
pompe,

pompe, Lordlinesse, powre and worldly wealth hath
beene the errors, Schismes, Innovations, corrupti-
ons in Religion that have troubled our Church and
the whole world; (yea, of all the grievances, oppres-
sions, Tallayes, and mischeifes, that have inficted our
state of later yeares) so their humiliation and fall shall
bee the end of them. Vp therefore o most gracious So-
veraigne Lord King *Charles*, & all yee English Nobles,
without more delayes, and unpraise these luciferian
proud Peacocks of all thole royall Lordly feathers, they
have unjustly stollen and usurped from you: and since
they claime all of them from a divine Right and Titie,
(without any shadow or ground of truth, as I have been
demonstrated in the preceeding Parallels, beyond all
contradiction,) and will no longer enjoy or claime them
as from your grace and bounty, leave them not one fea-
ther more to hide their nakednesse, but what Gods word
hath clearly indowed them withall: then certainly
they will be so bald and naked, that they will never play
the divels, Lords or high Priests more. And that this
dunghill generation of Lordly Peacockes may no more
inf & either our Church or state: beseech you, follow
the Counsell, that one *Curghesis* once gave to the King of
Meth, when hee demanded of him, how hee might destroy cer-
taine noysome birdes then lately came into Ireland, where
they did much harme to the Countrey? *Nidos eorum ubique
destruendos*: Let their Nests bee every where destroyed;
I meane, their pompous, papall unprofitable, unusefull
Sees and Cathedralls, (now their very chaires of pesti-
lence, the Seminaries of Popery, superstition, idolatry,
pride, lascines, Nonresidency, Epicurisme and prophane-
nesse,) or else turned to some better uses, as were our
Abbies;

Abbieys, Priories, Monasteries, Nunneries and Chauntries hertofore, else though they be cast out for a time, yet they will (as Popery now doth) creep in againe by degrees, and hatch more Lordly peacockes, Ravens, Rookes, noy some birdes, as bad, as fawenous and pernicious as themselves, to the utter subversion both of our Church and state, which now lie gasping out their last breath under their Papall pride and tyranny without some speedy rescue.

FINIS.

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